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# ARISTOPHANES

## II

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*CHAIR OF PRIEST OF DIONYSUS  
FROM THEATRE AT ATHENS*

# ARISTOPHANES

WITH THE ENGLISH TRANSLATION OF  
BENJAMIN BICKLEY ROGERS

M.A., D.LITT., BARRISTER-AT-LAW  
SOMETIME FELLOW OF WADHAM COLLEGE, OXFORD

657

IN THREE VOLUMES

II

THE PEACE

THE BIRDS

THE FROGS



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# THE PEACE

## INTRODUCTION

THE *Peace* was exhibited at the great city Dionysia in March 421 B.C., at a time when Athens and Sparta were "alike weary of the long continuance of the Peloponnesian war, and alike disposed to put an end to the conflict upon any fair and honourable terms,"<sup>a</sup> the Spartans being especially disheartened by their reverse at Pylos (*cf.* Thuc. iv. 55), and the Athenians by the military successes of Brasidas in Thrace and their defeat by the Boeotians at Delium in 424.<sup>b</sup> The two chief obstacles to peace (*cf.* Thuc. v. 14-16) had been "Cleon the Athenian demagogue and Brasidas the Spartan general: Brasidas, because of the success and the glory which he was gaining in the war; Cleon, because in quiet times his malpractices would be more apparent and his calumny less easily believed,"<sup>c</sup> but both these obstacles had been removed by the death of Cleon and Brasidas in the battle of Amphipolis, and "hardly had this play been produced upon the stage when the Peace of which it sang dawned upon the Hellenic world," the Peace of Nicias—a peace for fifty years—being concluded in March or April 421.

<sup>a</sup> See Rogers, Introduction, p. ix.      <sup>b</sup> *Ibid.* pp. xiv, xv.

<sup>c</sup> *Ibid.* p. xvi.

## ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ

ΟΙΚΕΤΑΙ ΔΤΟ *Τρυγαίου*

ΤΡΥΓΑΙΟΣ

ΚΟΡΑΙ, *θυγατέρες Τρυγαίου*

ΕΡΜΗΣ

ΠΟΛΕΜΟΣ

ΕΤΔΟΙΜΟΣ

ΧΟΡΟΣ ΓΕΩΡΓΩΝ

ΙΕΡΟΚΛΗΣ, *χρησμολόγος*

ΔΡΕΠΑΝΟΥΡΓΟΣ

ΛΟΦΟΠΟΙΟΣ

ΘΩΡΑΚΟΠΩΛΗΣ

ΣΑΛΠΗΓΚΤΗΣ

ΚΡΑΝΟΠΩΛΗΣ

ΔΟΡΤΞΟΣ

ΠΑΙΣ ΛΑΜΑΧΟΥ

ΠΑΙΣ ΚΛΕΩΝΤΜΟΥ

## ΕΙΡΗΝΗ

ΟΙΚΕΤΗΣ Α. Αἶρ' αἶρε μᾶζαν ὥς τάχιστα καθάρῳ.

ΟΙ. Β. ἰδοῦ.

ΟΙ. Α. δὸς αὐτῷ, τῷ κάκιον ἀπολουμένῳ.

ΟΙ. Β. καὶ μήποτ' αὐτῆς μᾶζαν ἡδίῳ φάγοι.

ΟΙ. Α. δὸς μᾶζαν ἑτέραν, ἐξ ὀνίδων πεπλασμένην.

ΟΙ. Β. ἰδοὺ μάλ' αἰθις.

ΟΙ. Α. ποῦ γὰρ ἦν νῦν δὴ ἔφες; 5  
οὐ κατέφαγεν.

ΟΙ. Β. μὰ τὸν Δῖ', ἀλλ' ἐξαρπάσας  
ὅλην ἐνέκαψε περικυλίσας τοῖν ποδοῖν.

ΟΙ. Α. ἀλλ' ὥς τάχιστα τρίβε πολλὰς καὶ πυκνάς.

ΟΙ. Β. ἄνδρες κοπρολόγοι, προσλάβεσθε πρὸς θεῶν,  
εἰ μή με βούλεσθ' ἀποπνιγέντα περιδεῖν. 10

ΟΙ. Α. ἑτέραν ἑτέραν δός, παιδὸς ἡταιρηκότος·  
τετριμμένης γάρ φησιν ἐπιθυμεῖν.

ΟΙ. Β. ἰδοῦ.  
ἐνὸς μὲν, ὦνδρες, ἀπολελύσθαι μοι δοκῶ·  
οὐδεὶς γὰρ ἂν φαίη με μάττοντ' ἐσθίειν.

ΟΙ. Α. αἰβοῖ, φέρ' ἄλλην, χατέραν μοι χατέραν, 15  
καὶ τρίβ' ἔθ' ἑτέρας.

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<sup>a</sup> The scene represents the exterior of the house of Trygaeus, two of whose servants are visible in the foreground, ministering to the wants of an enormous dung-beetle, which is confined in one of the

## THE PEACE<sup>a</sup>

FIRST SERVANT. Bring, bring the beetle cake ;  
quick there, quick ! quick,

SECOND SERVANT. Here !

S. I. Give it him, the abominable brute.

S. II. O may he never taste a daintier morsel !

S. I. Now bring another, shaped from asses' dung.

S. II. Here, here again.

S. I. Where's that you brought just now ?  
He can't have eaten it.

S. II. No ; he trundled it  
With his two feet, and bolted it entire.

S. I. Quick, quick, and beat up several, firm and tight.

S. II. O help me, scavengers,<sup>b</sup> by all the Gods !  
Or I shall choke and die before your eyes.

S. I. Another cake, a boy-companion's bring him :  
He wants one finelier moulded.

S. II. Here it is.  
There's one advantage in this work, my masters :  
No man will say I pick my dishes now.<sup>c</sup>

S. I. Pah ! more, bring more, another and another ;  
Keep kneading more.

*outer courts, the walls of the court being sufficiently high to conceal its inmate from the audience.*

<sup>b</sup> He appeals to any scavenger (a recognized class at Athens) who may be present to come and help him, before he is overpowered.

<sup>c</sup> Lit. " eat (some of it) while preparing the cake (*μᾶζα*) " ; a charge often brought against slaves.



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ΟΙ. Ε. μὰ τὸν Ἀπόλλω ἡ γὰρ μὲν οὐ·  
οὐ γὰρ ἔθ' οἷός τ' εἴμ' ὑπερέχειν τῆς ἀντλίας.  
αὐτὴν ἄρ' οἶσω συλλαβὼν τὴν ἀντλίαν.

ΟΙ. Α. νῆ τὸν Δί' ἐς κόρακάς γε, καὶ σαυτὸν γε πρὸς.

ΟΙ. Β. ὑμῶν δέ γ' εἴ τις οἶδ' ἐμοὶ κατειπάτω 20

πόθεν ἂν πριαίμην ρῖνα μὴ τετρημένην.

οὐδὲν γὰρ ἔργον ἦν ἄρ' ἀθλιώτερον

ἡ καθάρω μάττοντα παρέχειν ἐσθίειν.

ὅς μὲν γάρ, ὥσπερ ἂν χέσῃ τις, ἢ κύων

φαύλως ἐρείδει· τοῦτο δ' ὑπὸ φρονήματος 25

βρενθύεται τε καὶ φαγεῖν οὐκ ἀξιοῖ,

ἣν μὴ παραθῶ τρίψας δι' ἡμέρας ὅλης

ὥσπερ γυναικὶ γογγύλην μεμαγμένην.

ἀλλ' εἰ πέπανται τῆς ἐδωδῆς σκέψομαι

τηδὲ παροίξας τῆς θύρας, ἵνα μή μ' ἴδῃ.

ἔρειδε, μὴ παύσαιο μηδέποτ' ἐσθίων

τέως ἕως· σπαντὸν λάθης διαρραγεῖς.

οἷον δὲ κύψας ὁ κατάρματος ἐσθίει,

ὥσπερ παλαιστής, παραβαλὼν τοὺς γομφίους,

καὶ ταῦτα τὴν κεφαλὴν τε καὶ τὸ χεῖρέ πως 35

ὥδὲ περιάγων, ὥσπερ οἱ τὰ σχοινία

τὰ παχέα συμβάλλοντες εἰς τὰς ὀλκάδας.

μιαρὸν τὸ χρῆμα καὶ κάκοσμον καὶ βωρὸν,

χῶτος ποτ' ἐστὶ δαιμόνων ἢ προσβολή

οὐκ οἶδ'. Ἀφροδίτης μὲν γάρ οὗ μοι φαίνεται, 40

οὐ μὴν Χαρίτων γε.

ΟΙ. Α. τοῦ γάρ ἐστ' ;

ΟΙ. Β. οὐκ ἔσθ' ὅπως

τοῦτ' ἔστι τὸ τέρας οὐ Διὸς Σκαταιβάτου.

<sup>a</sup> ὑπερέχειν τῆς ἀντλίας=ἀντέχειν καὶ περιγίνεσθαι τῆς ὁσμῆς: Schol. As the bilge-water in a sinking ship gets the better of a sailor, so here the filth is too much for him. But ἀντλία can mean

## THE PEACE, 16-42

- s. II. By Apollo, no, not I !  
 I can't endure this muck a moment longer ;<sup>a</sup>  
 I'll take and pitch the muck-tub in and all.
- s. I. Aye to the crows, and follow it yourself.
- s. II. Can any one of you, I wonder, tell me  
 Where I can buy a nose not perforated ?  
 There's no more loathly miserable task  
 Than to be mashing dung to feed a beetle.  
 A pig or dog will take its bit of muck  
 Just as it falls : but this conceited brute  
 Gives himself airs, and, bless you, he won't touch it.  
 Unless I mash it all day long, and serve it  
 As for a lady, in a rich round cake.  
 Now I'll peep in and see if he has done,  
 Holding the door, thus, that he mayn't observe me.  
 Aye, tuck away ; go gobbling on, don't stop ;  
 I hope you'll burst yourself before you know it.  
 Wretch ! how he throws himself upon his food,  
 Squared like a wrestler, grappling with his jaws,  
 Twisting his head and hands, now here, now there,  
 For all the world like men who plait and weave  
 Those great thick ropes to tow the barges with.  
 'Tis a most stinking, foul, voracious brute.  
 Nor can I tell whose appanage<sup>b</sup> he is :  
 I really think he can't be Aphrodite's,  
 Nor yet the Graces'.
- s. I. No ? then whose ?
- s. II. I take it  
 This is the sign of sulphur-bolting Zeus.<sup>c</sup>

not only " bilge-water," but also the " hold of a ship," and so in 18 it is put for the tub which holds the dung.

<sup>b</sup> προσβολή, " a sign specifically attached to a deity ": R.

<sup>c</sup> Σκαταιβάτου, " because the beetle feeds on filth " (σκάτος) : Ravenna Scholiast. There is a play on Zeus Καταιβάτης, " Zeus who descends in thunder."

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οὐκοῦν ἂν ἤδη τῶν θεατῶν τις λέγοι  
νεανίας δοκησίσσοφος, “τὸ δὲ πρᾶγμα τί;  
ὁ κἀνθάρος δὲ πρὸς τί;” κῆτ’ αὐτῷ γ’ ἀνὴρ 45  
Ἰωνικός τις φησι παρακαθήμενος·

“δοκέω μὲν, ἐς Κλέωνα τοῦτ’ αἰνίττεται,  
ὥς κείνος ἀναιδέως τὴν σπατίλῃν ἐσθίει.”  
ἀλλ’ εἰσιὼν τῷ κανθάρῳ δώσω πιεῖν.

ΟΙ. Α. ἐγὼ δὲ τὸν λόγον γε τοῖσι παιδίοις 50  
καὶ τοῖσιν ἀνδρίοις καὶ τοῖς ἀνδράσι  
καὶ τοῖς ὑπερτάτοις ἀνδράσιν φράσω  
καὶ τοῖς ὑπερηνορέουσιν ἔτι τούτοις μάλα.  
ὁ δεσπότης μου μαίνεται καινὸν τρόπον,  
οὐχ ὄνπερ ὑμεῖς, ἀλλ’ ἕτερον καινὸν πάνν. 55  
δι’ ἡμέρας γὰρ εἰς τὸν οὐρανὸν βλέπων  
ὥδὶ κεχηνῶς λοιδορεῖται τῷ Δίῃ,  
καὶ φησιν, “ὦ Ζεῦ, τί ποτε βουλεύει ποιεῖν;  
κατάθου τὸ κόρημα· μὴ ἴκκορει τὴν Ἑλλάδα.”

ΤΡΥΓΑΙΟΣ. ἔα ἔα. 60

ΟΙ. Α. σιγήσαθ’, ὡς φωνῆς ἀκούειν μοι δοκῶ.

ΤΡ. ὦ Ζεῦ, τί δρασεῖς ποθ’ ἡμῶν τὸν λεών;  
λήσεις σεαυτὸν τὰς πόλεις ἐκκοκκίσας.

ΟΙ. Α. τοῦτ’ ἔστι τουτὶ τὸ κακὸν αὐθ’ οὐ γὰρ ἄλεγον. 65  
τὸ γὰρ παράδειγμα τῶν μανιῶν ἀκούετε·  
ἃ δ’ εἶπε πρῶτον ἡνίκ’ ἤρχεθ’ ἡ χολή,  
πεύσεσθ’. ἔφασκε γὰρ πρὸς αὐτὸν ἐνθαδί·  
“πῶς ἂν ποτ’ ἀφικοίμην ἂν εὐθὺ τοῦ Διός;”  
ἔπειτα λεπτὰ κλιμάκια ποιούμενος,  
πρὸς ταῦτ’ ἀνῆρριχᾶτ’ ἂν ἐς τὸν οὐρανόν, 70

<sup>a</sup> At the great City Dionysia allies and strangers were admitted.

<sup>b</sup> διαβάλλει τὸν Κλέωνα ὡς σκατοφάγον· Schol. In 48 κείνος may be either Cleon or the beetle.

# THE PEACE, 43-70

Now I suspect some pert young witling there  
Is asking, "*Well, but what's it all about ?*  
*What can the beetle mean ?*" And then I think  
That some Ionian,<sup>a</sup> sitting by, will answer,  
"*Now, I've nae doubt but this is aimed at Cleon,<sup>b</sup>*  
*It eats the muck sae unco shamelessly.*"  
But I will in, and give the beetle drink.

- s. i. And I will tell the story to the boys,  
And to the lads, and also to the men,  
And to the great and mighty men among you,  
And to the greatest mightiest men of all.  
My master's mad ; a novel kind of madness,  
Not your old style,<sup>c</sup> but quite a new invention.  
For all day long he gazes at the sky,  
His mouth wide open, thus ; and rails at Zeus :  
*O Zeus, says he, what seekest thou to do ?*  
*Lay down thy besom, sweep not Hellas bare !<sup>d</sup>*

TRYGAEUS (*behind the scenes*). Ah me ! Ah me !

SE. Hush ! for methinks I hear him speaking now.

TR. (*behind the scenes*) O Zeus,

What wouldest thou with our people ? Thou wilt drain  
The lifeblood from our cities ere thou knowest !

- SE. Aye, there it is ; that's just what I was saying :  
Ye hear yourselves a sample of his ravings.  
But what he did when first the frenzy seized him  
I'll tell you : he kept muttering to himself,  
*Oh if I could but somehow get to Zeus !*  
With that he got thin scaling ladders made,  
And tried by them to scramble up to heaven,

<sup>a</sup> R., with the Scholiast, takes this not of the war-mania but of the *μανία δικανική* which A. had dealt with the year before in the *Wasps*. But this seems inconsistent with the prayer in 59, which clearly refers to war.

<sup>d</sup> " Make it empty of inhabitants because of the wars " : Schol.

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ἕως ξυνετρίβη τῆς κεφαλῆς καταρρνεῖς.  
 ἐχθὲς δὲ μετὰ ταῦτ' ἐκφθαρεῖς οὐκ οἶδ' ὅποι  
 εἰσήγαγ' Αἰτναῖον μέγιστον κάνθαρον,  
 κᾶπειτα τοῦτον ἱπποκομεῖν μ' ἠνάγκασεν,  
 καὐτὸς καταψῶν αὐτὸν ὥσπερ πωλίον, 75  
 "ὦ Πηγασίον μοι," φησί, "γενναῖον πτερόν,  
 ὅπως πετήσει μ' εὐθὺ τοῦ Διὸς λαβών."  
 ἀλλ' ὃ τι ποιεῖ τηδὶ διακύψας ὄψομαι.  
 οἴμοι τάλας, ἴτε δεῦρο δεῦρ', ὦ γείτονες.  
 ὃ δεσπότης γάρ μου μετέωρος αἶρεται 80  
 ἱππηδὸν εἰς τὸν ἄερ' ἐπὶ τοῦ κανθάρου.

- TP. ἥσυχος ἥσυχος, ἡρέμα, κάνθων·  
 μή μοι σοβαρῶς χώρει λίαν  
 εὐθύς ἀπ' ἀρχῆς ῥώμῃ πίσυνος,  
 πρὶν ἂν ἰδίσης καὶ διαλύσης 85  
 ἄρθρων ἵνας πτερύγων ῥύμῃ.  
 καὶ μὴ πνέι μοι κακόν, ἀντιβολῶ σ'·  
 εἰ δὲ ποιήσεις τοῦτο, κατ' οἴκους  
 αὐτοῦ μέινον τοὺς ἡμετέρους.
- OI. A. ὦ δέσποτ' ἄναξ, ὥς παραπαίεις. 90  
 TP. σίγα σίγα.
- OI. A. ποῖ δῆτ' ἄλλως μετεωροκοπεῖς;  
 TP. ὑπὲρ Ἑλλήνων πάντων πέτομαι,  
 τόλμημα νέον παλαμησάμενος.
- OI. A. τί πέτει; τί μάτην οὐχ ὑγιαίνεις;  
 TP. εὐφημεῖν χρὴ καὶ μὴ φλαῦρον  
 μηδὲν γρύζειν, ἀλλ' ὀλολύζειν·  
 τοῖς τ' ἀνθρώποισι φράσον σιγᾶν,

\* A fragment of Plato Comicus (see R.) speaks of the beetles of Etna being as big as men.

\* "The flight of Trygaeus heavenward on his winged beetle is

# THE PEACE, 71-98

Till he came tumbling down, and cracked his skull.  
 Then yesterday he stole I know not whither,  
 And brought a huge Aetnaean <sup>a</sup> beetle home,  
 And made me groom it, while he coaxed it down  
 Like a young favourite colt, and kept on saying,  
*Wee Pegasus, my flying thoroughbred,*  
*Your wings must waft me straight away to Zeus ! <sup>b</sup>*  
 Now I'll peep in and see what he's about.  
 Oh, mercy on us ! neighbours ! neighbours ! help !  
 My master's got astride upon the beetle,  
 And up they go ascending in the air.

- TR. Fair and softly, my beastlet,<sup>c</sup> at first.  
 Start not at once with a violent burst,  
 In the proud delight of your eager might,  
 Ere your joints with sweat are relaxed and wet  
 From the powerful swing of your stalwart wing.  
 And breathe not strong as we soar along ;  
 If you can't refrain, you had best remain  
 Down here in the stalls of your master's halls.
- SE. O master of me ! why how mad you must be !
- TR. Keep silence ! keep silence !
- SE. Why, where do you try so inanely to fly ?
- TR. My flight for the sake of all Hellas I take,  
 A novel and daring adventure preparing.
- SE. Why can't you remain at home, and be sane ?
- TR. O let not a word of ill omen be heard,  
 But greet me with blessings and cheers as I go,  
 And order mankind to be silent below ;

throughout intended to parody the flight of Bellerophon heavenwards on his winged steed in the Euripidean tragedy of that name": R. The Scholiast quotes from it ἀγ', ὃ φίλον μοι Πηγάσου πτερὸν.

<sup>c</sup> "In addressing the beetle, Trygaeus substitutes for *κάνθαρος* a word of not dissimilar sound, *κάνθων*, a jackass": R.

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τούς τε κοπρῶνας καὶ τὰς λαύρας  
καιναῖς πλίνθοισιν ἀνοικοδομεῖν,  
καὶ τοὺς πρωκτοὺς ἐπικλείειν. 100

ΟΙ. Α. οὐκ ἔσθ' ὅπως συγῆσομ', ἣν μή μοι φράσῃς  
ὅποι πέτεσθαι διανοεῖ.

ΤΡ. τί δ' ἄλλο γ' ἦ  
ὥς τὸν Δί' εἰς τὸν οὐρανόν;

ΟΙ. Α. τίνα νοῦν ἔχων;

ΤΡ. ἐρησόμενος ἐκεῖνον Ἑλλήνων πέρι 105  
ἀπαξαπάντων ὃ τι ποιεῖν βουλεύεται.

ΟΙ. Α. εἰάν δέ μή σοι καταγορεύῃ;

ΤΡ. γράβομαι  
Μήδοισιν αὐτὸν προδιδόναι τὴν Ἑλλάδα.

ΟΙ. Α. μὰ τὸν Διόνυσον οὐδέποτε ζῶντός γ' ἐμοῦ.

ΤΡ. οὐκ ἔστι παρὰ ταῦτ' ἄλλ'.

ΟΙ. Α. ἰοὺ ἰοὺ ἰοῦ. 110

ὦ παιδί, ὃ πατὴρ ἀπολιπὼν ἀπέρχεται  
ὑμᾶς ἐρήμους εἰς τὸν οὐρανὸν λάθρα.  
ἀλλ' ἀντιβολεῖτε τὸν πατέρ', ὦ κακοδαίμονα.

ΚΟΡΗ. ὦ πάτερ, ὦ πάτερ, ἄρ' ἔτυμός γε 115  
δώμασιν ἡμετέροις φάτις ἦκει

ὥς σὺ μετ' ὀρνίθων προλιπὼν ἐμέ  
ἐς κόρακας βαδιεῖ μεταμώνιος;  
ἔστι τι τῶνδ' ἐτύμως; εἴπ', ὦ πάτερ, εἴ τι  
φιλεῖς με.

ΤΡ. δοξάσαι ἔστι, κόραι· τὸ δ' ἐτήτυμον, ἄχθομαι  
ὑμῖν,

ἥνικ' ἂν αἰτίζητ' ἄρτον, πάππαν με καλοῦσαι, 120  
ἔνδον δ' ἀργυρίου μηδὲ ψακὰς ἢ πάνυ πάμπαν.

<sup>a</sup> i.e. that the smell may not attract the beetle earthwards.

And please to be sure with bricks to secure  
All places receptive of dung and manure.<sup>a</sup>

SE. No, no ; I won't keep still, unless you tell me  
Whither you're flying off.

TR. Whither, except  
To visit Zeus in heaven ?

SE. Whatever for ?

TR. I'm going to ask him what he is going to do  
About the Hellenic peoples, one and all.

SE. And if he won't inform you ?

TR. I'll indict him  
As giving Hellas over to the Medes.

SE. (*struggling with Trygaeus*)  
Not while I live, so help me Dionysus !

TR. There is no way but this.

SE. Here ! children ! here !  
Quick ! quick ! your father's stealing off to heaven,  
Leaving you here deserted and forlorn.  
Speak to him, plead with him, you ill-starred maidens.

GIRL. O father, O father, and can it be true  
The tale that is come to our ears about you,  
That along with the birds you are going to go,  
And to leave us alone and be off to the crow<sup>b</sup> ?  
Is it a fact, O my father ?

O tell me the truth if you love me.

TR. Yes, it appears so, my children :  
in truth, I am sorry to see you  
Calling me dearest papa,  
and asking me bread for your dinner,  
When I have got in the house  
not an atom of silver to buy it ;

<sup>a</sup> To be " with the birds " is assumed to be the same thing as  
\* having gone to the crows," a common phrase for " coming to  
grief " ; cf. B. 28.



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- ἦν δ' ἐγὼ εὖ πράξας ἔλθω πάλιν, ἔξετ' ἐν ὥρᾳ  
 κολλύραν μεγάλην καὶ κόνδυλον ὄψον ἐπ' αὐτῇ.
- ΚΟ. καὶ τίς πόρος σοι τῆς ὁδοῦ γενήσεται;  
 ναῦς μὲν γὰρ οὐκ ἄξει σε ταύτην τὴν ὁδόν. 125
- ΤΡ. πτηνὸς πορεύσει πῶλος· οὐ ναυσθλώσομαι.
- ΚΟ. τίς δ' ἡπίνοιά σου στὶν ὥστε κἀνθαρον  
 ζεύξαντ' ἐλαύνειν εἰς θεοὺς, ὦ παππία;
- ΤΡ. ἐν τοῖσιν Αἰσώπου λόγοις ἐξευρέθη  
 μόνος πετεινῶν εἰς θεοὺς ἀφιγμένος. 130
- ΚΟ. ἄπιστον εἶπας μῦθον, ὦ πάτερ πάτερ,  
 ὅπως κάκοσμον ζῶον ἦλθεν εἰς θεοὺς.
- ΤΡ. ἦλθεν κατ' ἔχθραν αἰετοῦ πάλαι ποτέ,  
 ὦ' ἐκκυλίνδων κἀντιτιμωρούμενος.
- ΚΟ. οὐκ οὖν ἐχρῆν σε Πηγάσου ζεύξαι πτερόν,  
 ὅπως ἐφαίνου τοῖς θεοῖς τραγικώτερος; 135
- ΤΡ. ἀλλ' ὦ μέλ' ἂν μοι σιτίων διπλῶν ἔδει·  
 νῦν δ' ἅττ' ἂν αὐτὸς καταφάγω τὰ σιτία,  
 τούτοισι τοῖς αὐτοῖσι τοῦτον χορτάσω.
- ΚΟ. τί δ', ἦν ἐς ὑγρὸν πόντιον πέσῃ βάθος;  
 πῶς ἐξολισθεῖν πτηνὸς ὦν δυνήσεται; 140
- ΤΡ. ἐπίτηδες εἶχον πηδάλιον, ὦ χρήσομαι·  
 τὸ δὲ πλοῖον ἔσται Ναξιουργῆς κἀνθαρος.
- ΚΟ. λιμὴν δὲ τίς σε δέξεται φορούμενον;
- ΤΡ. ἐν Πειραεῖ δήπου 'στὶ Κανθάρου λιμὴν. 145

<sup>a</sup> "The κολλύρα was a circular cake dressed in a rich thick broth or sauce (ὄψον ἐπ' αὐτῇ) . . . and there was a specially rich sauce called κἀνδύλος. Trygaeus, for κἀνδύλος, proposes to substitute κόνδυλος, knuckle-broth": R.

<sup>b</sup> "The Scholiast explains the fable thus: The eagle had carried off the young beetles; thereupon the old beetle got into the eagle's eyry, and pushed out her eggs. The eagle flew to complain to Zeus, who bade her build her nest in his own bosom. But, when the eagle had laid her eggs there, the beetle flew buzzing

## THE PEACE, 122-145

But if I ever return  
   with success, ye shall soon be enjoying  
 Buns of enormous size,  
   with strong fist-sauce <sup>a</sup> to improve them.

GIRL. And what's to be the method of your passage?  
 Ships will not do: they cannot go this journey.

TR. I ride a steed with wings: no ships for me.

GIRL. But what's the wit of harnessing a beetle  
 To ride on it to heaven, papa, papa?

TR. It is the only living thing with wings,  
 So Aesop says, that ever reached the Gods.<sup>b</sup>

GIRL. O father, father, that's too good a story  
 That such a stinking brute should enter heaven!

TR. It went to take revenge upon the eagle,  
 And break her eggs, a many years ago.

GIRL. But should you not have harnessed Pegasus,  
 And so, in tragic style, approach the Gods?

TR. Nay, then I must have had supplies for two;  
 But now the very food I eat myself,  
 All this will presently be food for him.

GIRL. What if he fall in wintry watery waves,  
 How will his wings help extricate him then?

TR. Oh, I've a rudder all prepared for that:  
 My ship's a beetle-sloop, of Naxian make.<sup>c</sup>

GIRL. What bay will land you drifting drifting on?

TR. Why, in Peiraeus, there's the Beetle Bay.<sup>d</sup>

about the ears of Zeus; and he, springing up to scare it away,  
 dropped and broke the eggs": R.

<sup>c</sup> *κάνθαρος*, says Athenaeus (xi. 47), is the name of a particular  
 kind of ship. It was probably so called "from something in its  
 shape and appearance which made it, with the oars reaching out on  
 each side, bear a certain resemblance to a monstrous beetle": R.

<sup>d</sup> Peiraeus had "three natural bays" (Thuc. i. 93), and one of  
 these seems to have been called Cantharus from a traditional hero  
 of that name.

# ARISTOPHANES

- ΚΟ. ἐκεῖνο τήρει, μὴ σφαλῆς καταρρυῆς  
ἐντεῦθεν, εἴτα χολὸς ὦν Εὐριπίδῃ  
λόγον παράσχῃς καὶ τραγωδία γένη.
- ΤΡ. ἐμοὶ μελήσει ταῦτά γ'. ἀλλὰ χαίρετε.  
ὕμεις δέ γ', ὑπὲρ ὧν τοὺς πόνους ἐγὼ πονῶ, 150  
μὴ βδεῖτε μηδὲ χέζεθ' ἡμερῶν τριῶν·  
ὥς εἰ μετέωρος οὗτος ὦν ὁσφρήσεται,  
κατωκάρα ρίψας με βουκολήσεται.
- ἀλλ' ἄγε, Πήγασε, χώρει χαίρων,  
χρυσοχάλινον πάταγον ψαλίων 155  
διακινήσας φαιδροῖς ὥσιν.  
τί ποιεῖς, τί ποιεῖς; ποῖ παρακλίνεις  
τοὺς μυκτῆρας πρὸς τὰς λαύρας;  
ἱεῖσαντὸν θαρρῶν ἀπὸ γῆς,  
κῆτα δρομαίαν πτέρυγ' ἐκτείνων 160  
ὀρθῶς χώρει Διὸς εἰς αὐλὰς,  
ἀπὸ μὲν κάκκης τὴν ῥῖν' ἀπέχων,  
ἀπὸ θ' ἡμερινῶν σίτων πάντων.  
ἄνθρωπε, τί δρᾷς, οὗτος ὁ χέζων  
ἐν Πειραεῖ παρὰ ταῖς πόρναις; 165  
ἀπολεῖς μ', ἀπολεῖς. οὐ κατορύξεις,  
κάπιφορήσεις τῆς γῆς πολλήν,  
κάπιφυτεύσεις ἔρπυλλον ἄνω,  
καὶ μύρον ἐπιχεῖς; ὥς ἦν τι πεσὼν  
ἐνθένδε πάθω, τοῦμοῦ θανάτου 170  
πέντε τάλανθ' ἢ πόλις ἢ Χίων  
διὰ τὸν σὸν προκτὸν ὀφλήσει.

<sup>a</sup> As E. made Bellerophon in the play; cf. A. 427.

<sup>b</sup> Most explain "with ears pricked up," but the Scholiast says

# THE PEACE, 146-172

GIRL. Yet, O be careful lest you tumble off,  
And (lame for life) <sup>a</sup> afford Euripides  
A subject, and become a tragic hero.  
TR. I'll see to that : goodbye, goodbye, my dears !  
But you, for whom I toil and labour so,  
Do for three days resist the calls of nature ;  
Since, if my beetle in the air should smell it,  
He'll toss me headlong off, and turn to graze.

Up, up, my Pegasus, merrily, cheerily,  
With ears complacent, <sup>b</sup> while blithe and bold  
Your curbs shake out their clatter of gold.  
(I wonder what in the world he means  
By pointing his nose at those foul latrines.)  
Rise, gallantly rise, from the earth to the skies,  
And on with the beat of your pinion fleet  
Till you come to Zeus in his heavenly seat.  
From all your earthly supplies of dirt,  
From ordure and muck your nostril avert.  
Man ! man in Peiraeus ! you'll kill me I swear,  
Committing a nuisance ! good fellow, forbear ;  
Dig it down in the ground, scatter perfumes around,  
Heap, heap up the earth on the top,  
Plant sweet-smelling thyme to encircle the mound,  
Bring myrrh on its summit to drop ;  
For if I through your folly shall tumble to-day,  
And my enterprise fail to succeed in,  
Five talents the city of Chios <sup>c</sup> shall pay  
On account of your breach—of good-breeding.

*πραέσι, μὴ ὀρθοῖς*, with which R. agrees, taking *φαιδροῖς* as indicating "beaming, sleek good nature." T. wants not spirits but good temper in his steed.

<sup>c</sup> There seems, owing to some misconduct of the Chians at Sparta, to have been a popular saying, *Χίος ἦν ὁ ἀποπατῶν*, "it was a Chian who made the mess." T. therefore assumes that a Chian was guilty in this case.

# ARISTOPHANES

- οἴμ' ὥς δέδοικα κοῦκέτι σκώπτων λέγω.  
 ὦ μηχανοποιέ, πρόσεχε τὸν νοῦν ὥς ἐμέ·  
 ἦδη στροφεί τι πνεῦμα περὶ τὸν ὀμφαλόν, 175  
 κεί μὴ φυλάξει, χορτάσω τὸν κάνθαρον.  
 ἀτὰρ ἐγγὺς εἶναι τῶν θεῶν ἐμοὶ δοκῶ,  
 καὶ δὴ καθορῶ τὴν οἰκίαν τὴν τοῦ Διός.  
 τίς ἐν Διὸς θύραισιν; οὐκ ἀνοίξετε;  
 ΕΡΜΗΣ. πόθεν βροτοῦ με προσέβαλ'; ὦναξ Ἡράκλεις, 180  
 τουτὶ τί ἐστὶ τὸ κακόν;  
 TP. ἵπποκάνθαρος.  
 EP. ὦ μιὰρὲ καὶ τολμηρὲ κἀναίσχυντε σὺ  
 καὶ μιὰρὲ καὶ παμμίαρε καὶ μιαρῶτατε,  
 πῶς δεῦρ' ἀνῆλθες, ὦ μιαρῶν μιαρῶτατε;  
 τί σοὶ ποτ' ἔστ' ὄνομ'; οὐκ ἐρεῖς;  
 TP. μιαρῶτατος. 185  
 EP. ποδαπὸς τὸ γένος δ' εἶ; φράζε μοι.  
 TP. μιαρῶτατος.  
 EP. πατὴρ δέ σοι τίς ἐστιν;  
 TP. ἐμοί; μιαρῶτατος.  
 EP. οὐ τοι μὰ τὴν Γῆν ἔσθ' ὅπως οὐκ ἀποθανεῖ,  
 εἰ μὴ κατερεῖς μοι τοῦνομ' ὃ τι ποτ' ἔστι σοι.  
 TP. Τρυγαῖος Ἀθμονεύς, ἀμπελουργὸς δεξιός, 190  
 οὐ συκοφάντης, οὐδ' ἐραστής πραγμάτων.  
 EP. ἦκεις δὲ κατὰ τί;  
 TP. τὰ κρέα ταυτί σοι φέρων.

<sup>a</sup> T. has been in the air supported by some sort of crane (γέρας), but now some sort of platform is pushed forward, with the Palace of Zeus for its background, and on this T. dismounts. See the full discussion in R. Introduction, pp. xxxii, xxxiii.

# THE PEACE, 173-192

(The scene suddenly changes) <sup>a</sup>

Zounds ! how you scared me : I'm not joking now.

I say, scene-shifter, have a care of me.

You gave me quite a turn ; and if you don't

Take care, I'm certain I shall feed my beetle.

But now, methinks, we must be near the Gods ;

And sure enough there stand the halls of Zeus.

Oh, open ! open ! who's in waiting here ?

HERMES. A breath <sup>b</sup> of man steals o'er me : whence,  
whence comes it ?

O Heracles, what's this ?

TR. A beetle-horse.

HE. O shameless miscreant, vagabond, and rogue,<sup>c</sup>  
O miscreant, utter miscreant, worst of miscreants,  
How came you here, you worst of all the miscreants ?  
Your name ? what is it ? speak !

TR. The worst of miscreants.

HE. Your race ? your country ? answer !

TR. Worst of miscreants.

HE. And who's your father ?

TR. Mine ? the worst of miscreants.

HE. O by the Earth but you shall die the death  
Unless you tell me who and what you are.

TR. Trygaeus, an Athmonian, skilled in vines <sup>d</sup> ;  
No sycophant, no lover of disputes.

HE. Why are you come ?

TR. To offer you this meat.

<sup>b</sup> Probably *φωνή* should be supplied in the Greek ; or else *δομή*.

<sup>c</sup> "Hermes is probably intended as a sample of the footmen in the houses of the great at Athens, abusive at first, but soon subsiding into friendliness on the appearance of a bribe. . . . Trygaeus is quite unmoved by his violent language, and even proceeds to chaff him" : R.

<sup>d</sup> "Vineyards still surround the little village of *Marousi* (to the N.E. of Athens) which represents the ancient deme of 'Αθμονή" : R.

# ARISTOPHANES

- ΕΡ. ὦ δειλακρίων, πῶς ἦλθες;  
 ΤΡ. ὦ γλίσχρων, ὁράς  
 ὥς οὐκέτ' εἶναι σοι δοκῶ μιαρῶτατος;  
 ἴθι νυν, κάλεσόν μοι τὸν Δί'.  
 ΕΡ. ἰὴ ἰὴ ἰὴ, 195  
 ὅτ' οὐδὲ μέλλεις ἐγγὺς εἶναι τῶν θεῶν.  
 φροῦδοι γὰρ ἐχθρές εἰσιν ἐξωκισμένοι.  
 ΤΡ. ποῖ γῆς;  
 ΕΡ. ἰδοὺ γῆς.  
 ΤΡ. ἀλλὰ ποῖ;  
 ΕΡ. πόρρω πάνυ,  
 ὑπ' αὐτὸν ἀτεχνῶς τοῦρανοῦ τὸν κύτταρον.  
 ΤΡ. πῶς οὖν σὺν δῆτ' ἐνταῦθα κατελείφθης μόνος; 200  
 ΕΡ. τὰ λοιπὰ τηρῶ σκευάρια τὰ τῶν θεῶν,  
 χυτρίδια καὶ σανίδια κάμφορεῖδια.  
 ΤΡ. ἐξώκισαντο δ' οἱ θεοὶ τίνος οὐνεκα;  
 ΕΡ. Ἐλλῆσιν ὀργισθέντες. εἴτ' ἐνταῦθα μέν,  
 ἦν ἦσαν αὐτοί, τὸν Πόλεμον κατώκισαν, 205  
 ὑμᾶς παραδόντες δρᾶν ἀτεχνῶς ὃ τι βούλεται.  
 αὐτοὶ δ' ἀνωκίσανθ' ὅπως ἀνωτάτω,  
 ἵνα μὴ βλέποιν μαχομένους ὑμᾶς ἔτι  
 μηδ' ἀντιβολούντων μηδὲν αἰσθανοίατο.  
 ΤΡ. τοῦ δ' εἶνεχ' ἡμᾶς ταῦτ' ἔδρασαν; εἰπέ μοι. 210  
 ΕΡ. ὅτι· πολεμεῖν ἤρεϊσθ', ἐκείνων πολλάκις  
 σπονδὰς ποιούντων· κεῖ μὲν οἱ Λακωνικοὶ  
 ὑπερβάλουντο μικρόν, ἔλεγον ἂν ταδί.  
 "ναὶ τὼ σιῶ, νῦν Ἀττικίων δώσει δίκην."  
 εἰ δ' αὖ τι πράξαιτ' ἀγαθὸν Ἀττικωνικοὶ 215  
 κἄλθοιεν οἱ Λάκωνες εἰρήνης πέρι,  
 ἐλέγετ' ἂν ὑμεῖς εὐθύς· "ἐξαπατῶμεθα,  
 νῆ τὴν Ἀθηνᾶν, νῆ Δί', οὐχὶ πειστέον·  
 ἥξουσιν καὐθις, ἣν ἔχωμεν τὴν Πύλον."

## THE PEACE, 193-219

HE. How did you get here, Wheedling <sup>a</sup> ?

TR. Oho, Greedling !

Then I'm not quite the worst of miscreants now.  
So just step in and summon Zeus.

HE. O ! O !

When you're not likely to come NEAR the Gods !  
They're gone : they left these quarters yesterday.

TR. Where on Earth are they ?

HE. Earth, indeed !

TR. But where ?

HE. Far, far away, close to Heaven's highest dome.

TR. How came they then to leave you here alone ?

HE. I have to watch the little things they left,  
Pipkins and pannikins and trencherlets.

TR. And what's the reason that they went away ?

HE. They were so vexed with Hellas : therefore here  
Where they were dwelling, they've established War,  
And given you up entirely to his will.

But they themselves have settled up aloft,  
As high as they can go ; that they no more  
May see your fightings or receive your prayers.

TR. Why have they treated us like that ? do tell me.

HE. Because, though They were oftentimes for Peace,  
You always would have War. If the Laconians  
Achieved some slight advantage, they would say,  
" *Noo by the Twa<sup>b</sup> sall master Attic catch it ;*"  
Or if the Attics had their turn of luck,  
And the Laconians came to treat for peace,  
At once ye cried, " *We're being taken in,  
Athene ! Zeus ! we can't consent to this ;  
They're sure to come again if we keep Pylus.*"

<sup>a</sup> Lit. " poor little fellow."

<sup>b</sup> The Dioscuri.



# ARISTOPHANES

- TP. ὁ γοῦν χαρακτήρ ἡμεδαπὸς τῶν ρημάτων. 220  
 EP. ὦν οὐνεκ' οὐκ οἶδ' εἴ ποτ' Εἰρήνην ἔτι  
 τὸ λοιπὸν ὄψεσθ'.
- TP. ἀλλὰ ποῖ γὰρ οἴχεται;  
 EP. ὁ Πόλεμος αὐτὴν ἐνέβαλ' εἰς ἄντρον βαθύ.  
 TP. εἰς ποῖον;  
 EP. εἰς τουτὶ τὸ κάτω. καῖπειθ' ὀρᾷς  
 ὅσους ἄνωθεν ἐπεφόρησε τῶν λίθων, 225  
 ἵνα μὴ λάβητε μηδέποτ' αὐτήν.
- TP. εἰπέ μοι,  
 ἡμᾶς δὲ δὴ τί δρᾶν παρασκευάζεται;  
 EP. οὐκ οἶδα πλὴν ἓν, ὅτι θυεῖαν ἐσπέρας  
 ὑπερφυᾷ τὸ μέγεθος εἰσηνέγκατο.
- TP. τί δῆτα ταύτῃ τῇ θυεῖᾳ χρήσεται; 230  
 EP. τρίβειν ἐν αὐτῇ τὰς πόλεις βουλευέται.  
 ἀλλ' εἰμι· καὶ γὰρ ἐξιέναι, γνώμην ἐμήν,  
 μέλλει· θορυβεῖ γοῦν ἔνδον.
- TP. οἷμοι δειλαιοι.  
 φέρ' αὐτὸν ἀποδρῶ· καὶ γὰρ ὥσπερ ἡσθόμην  
 καὐτὸς θυεῖας φθέγμα πολεμιστηρίας. 235
- ΠΟΛΕΜΟΣ. ἰὼ βροτοὶ βροτοὶ βροτοὶ πολυτλήμονες,  
 ὥς αὐτίκα μάλα τὰς γνάθους ἀλγήσετε.
- TP. ὦναξ Ἀπολλον, τῆς θυεῖας τοῦ πλάτους.  
 ὅσον κακὸν καὶ τοῦ Πολέμου τοῦ βλέμματος.  
 ἄρ' οὐτός ἐστ' ἐκεῖνος ὃν καὶ φεύγομεν, 240  
 ὁ δεινός, ὁ ταλαύρινος, ὁ κατὰ τοῖν σκελοῖν;

<sup>a</sup> Enter War, bearing a gigantic mortar, in which he is about to make a salad.

The ingredients of the salad (μνττωτός, cf. 247, 273) are here

## THE PEACE, 220-241

- TR. Yes ; that's exactly how we talked : exactly.  
 HE. So that I know not if ye e'er again  
 Will see the face of Peace.
- TR. Why, where's she gone to ?  
 HE. War has immured her in a deep deep pit.  
 TR. Where ?  
 HE. Here, beneath our feet. And you may see  
 The heavy stones he piled about its mouth,  
 That none should take her out.
- TR. I wish you'd tell me  
 How he proposes now to deal with us.  
 HE. I only know that yester eve he brought  
 Into this house a most gigantic mortar.  
 TR. What is he going to do with that, I wonder !  
 HE. He means to put the cities in and pound them.  
 But I shall go. He's making such a din  
 I think he's coming out.
- TR. Shoo ! let me run  
 Out of his way : methought that I myself  
 Heard a great mortar's war-inspiring blast.

- WAR.<sup>a</sup> O mortals ! mortals ! wondrous-woeful mortals !  
 How ye will suffer in your jaws directly !  
 TR. O King Apollo, what a great big mortar !  
 Oh the mere look of War how bad it is !  
 Is this the actual War from whom we flee,  
 The dread tough War, the War upon the legs ?<sup>b</sup>

cheese, garlic, leek, and honey. " Instead of leek (*πράσον*), War throws in the homonymous Laconian town of Prasiae ; for garlic he takes Megara, the great garlic-producing country ; Sicily, the Stilton of antiquity, is the natural substitute for cheese ; whilst Attica is represented by her own celebrated honey " : R.

<sup>b</sup> The first part of the line recalls the description of Lamachus *A.* 964 ὁ δεινός, ὁ ταλαύρινος, ὃς τὴν Γοργόνα | πάλλει. The meaning of the last part is obscure.

# ARISTOPHANES

- ΠΟ. (πράσα ἐμβάλλων) ἰὼ Πρασιαὶ τρισάθλιαι καὶ πεντάκις  
καὶ πολλοδεκάκις, ὥς ἀπολεῖσθε τήμερον.
- ΤΡ. τουτὶ μὲν, ἄνδρες, οὐδὲν ἡμῖν πρᾶγμά πω·  
τὸ γὰρ κακὸν τοῦτ' ἐστὶ τῆς Λακωνικῆς. 245
- ΠΟ. (σκορόδα ἐμβάλλων) ᾧ Μέγαρά Μέγαρ', ὥς ἐπιτετρι-  
ψεσθ' αὐτίκα  
ἀπαξάπαντα καταμεμυττωτευμένα.
- ΤΡ. βαβαὶ βαβαιᾶξ, ὥς μεγάλα καὶ δριμέα  
τοῖσιν Μεγαρεῦσιν ἐνέβαλεν τὰ κλαύματα.
- ΠΟ. (τυρὸν ἐμβάλλον) ἰὼ Σικελία, καὶ σὺ δ' ὥς ἀπόλλυσαι. 250
- ΤΡ. οἶ' ἡ πόλις τάλαινα διακναισθήσεται.
- ΠΟ. φέρ' ἐπιχέω καὶ τὸ μέλι τουτὶ τᾶττικόν.
- ΤΡ. οὔτος, παραινῶ σοι μέλιτι χρῆσθ' ἀτέρως.  
τετρώβολον τοῦτ' ἐστὶ· φείδου τᾶττικοῦ.
- ΠΟ. παῖ παῖ Κυδοιμέ.
- ΚΥΔΟΙΜΟΣ. τί με καλεῖς;
- ΠΟ. κλαύσει μακρά. 255  
ἔστηκας ἄργός; οὔτοσί σοι κόνδυλος.
- ΚΥ. ὥς δριμύς. οἴμοι μοι τάλας. ᾧ δέσποτα,  
μῶν τῶν σκορόδων ἐνέβαλες εἰς τὸν κόνδυλον;
- ΠΟ. οἷσεις ἀλετρίβανον τρέχων;
- ΚΥ. ἀλλ', ᾧ μέλε,  
οὐκ ἔστιν ἡμῖν· ἐχθὲς εἰσφκίσμεθα. 260
- ΠΟ. οὐκουν παρ' Ἀθηναίων μεταθρέξει ταχύ;
- ΚΥ. ἔγωγε νῆ Δί· εἰ δὲ μή γε, κλαύσομαι.
- ΤΡ. ἄγε δῆ, τί δρώμεν, ᾧ πόνηρ' ἀνθρώπια;  
ὁρᾶτε τὸν κίνδυνον ἡμῖν ὥς μέγας·

<sup>a</sup> The stage directions here and 246, 250 are from the Scholiast.

<sup>b</sup> For ten years Megara had been excluded from the Athenian

## THE PEACE, 242-264

WAR. (*throwing in leeks*) <sup>a</sup>

O Prasiae ! O thrice wretched, five times wretched,  
And tens of times, how you'll be crushed to-day !

TR. Friends, this as yet is no concern of ours,  
This is a blow for the Laconian side.

WAR. (*throwing in garlic*)

O Megara ! Megara ! <sup>b</sup> in another moment,  
How you'll be worn, and torn, and ground to salad !

TR. Good gracious ! O what heavy, bitter tears  
He has thrown in to mix for Megara.

WAR. (*throwing in cheese*)

O Sicily ! and you'll be ruined too.

TR. Ah, how that hapless state will soon be grated !

WAR. And now I'll pour some Attic honey <sup>c</sup> in.

TR. Hey, there, I warn you, use some other honey :  
Be sparing of the Attic ; that costs sixpence.

WAR. Ho, boy ! boy ! Riot !

RIOT. What's your will ?

WAR. You'll catch it,  
You rascal, standing idle there ! take that !

RIOT. Ugh, how it stings. O me ! O me ! why, master,  
Sure you've not primed your knuckles with the  
garlic ?

WAR. Run in and get a pestle.

RIOT. We've not got one ;  
We only moved in yesterday, you know.

WAR. Then run at once and borrow one from Athens.<sup>d</sup>

RIOT. I'll run by Zeus ; or else I'm sure to catch it.

TR. What's to be done, my poor dear mortals, now ?  
Just see how terrible our danger is :

markets, and her territory ravaged, so that she now has to import  
the garlic she formerly exported ; *cf.* 502, *A.* 813.

<sup>c</sup> The famous honey of Hymettus.

<sup>d</sup> The pestle is Cleon and the one from Lacedaemon in 275 is  
Brasidas.

# ARISTOPHANES

- εἶπερ γὰρ ἤξει τὸν ἀλετρίβανον φέρων, 266  
 τούτῳ ταραξεί τὰς πόλεις καθήμενος.  
 ἀλλ', ὦ Διόνυσ', ἀπόλοιτο καὶ μὴ \*λθοι φέρων.  
 ΚΥ. οὗτος.  
 ΠΟ. τί ἔστιν; οὐ φέρεις;  
 ΚΥ. τὸ δεῖνα γάρ,  
 ἀπόλωλ' Ἀθηναίοισιν ἀλετρίβανος,  
 ὁ βυρσοπώλης, ὃς ἐκύκα τὴν Ἑλλάδα. 276  
 ΤΡ. εὖ γ', ὦ πότνια δέσποι' Ἀθηναία, ποιῶν  
 ἀπόλωλ' ἐκεῖνος κὰν δέοντι τῇ πόλει,  
 ἢ πρὶν γε τὸν μυττωτὸν ἡμῖν ἐγχεῖν.  
 ΠΟ. οὐκ οὐκ ἕτερον δῆτ' ἐκ Λακεδαιμόνος μέτει  
 ἀνύσας τι;  
 ΚΥ. ταῦτ', ὦ δέσποθ'.  
 ΠΟ. ἦκέ νυν ταχύ. 271  
 ΤΡ. ὦνδρες, τί πεισόμεσθα; νῦν ἀγὼν μέγας.  
 ἀλλ' εἴ τις ὑμῶν ἐν Σαμοθράκῃ τυγχάνει  
 μεμνημένος, νῦν ἔστιν εὐξασθαι καλὸν  
 ἀποστραφῆναι τοῦ μετιόντος τῷ πόδε.  
 ΚΥ. οἴμοι τάλας, οἴμοι γε, κατ' οἴμοι μάλα. 280  
 ΠΟ. τί ἔστι; μὲν οὐκ αὖ φέρεις;  
 ΚΥ. ἀπόλωλε γὰρ  
 καὶ τοῖς Λακεδαιμονίοισιν ἀλετρίβανος.  
 ΠΟ. πῶς, ὦ πανοῦργ';  
 ΚΥ. ἐς τὰπὶ Θράκης χωρία  
 χρήσαντες ἑτέροις αὐτὸν εἶπ' ἀπώλεσαν.  
 ΤΡ. εὖ γ', εὖ γε ποιήσαντες, ὦ Διοσκόρω. 285  
 ἴσως ἂν εὖ γένοιτο· θαρρεῖτ', ὦ βροτοί.  
 ΠΟ. ἀπόφερε τὰ σκεύη λαβὼν ταυτὶ πάλιν·  
 ἐγὼ δὲ δοῖδνκ' εἰσιὼν ποιήσομαι.

<sup>a</sup> τὸ δεῖνα γάρ: "a mere ejaculation not connected with the rest of the sentence . . . used here and 879, B. 648, L. 921, 926, 26

## THE PEACE, 265-288

- For if that varlet bring a pestle back,  
War will sit down and pulverize our cities.  
Heavens ! may he perish, and not bring one back.
- RIOT. You there !
- WAR. What ! Don't you bring it ?
- RIOT. Just look here, sir : <sup>a</sup>
- The pestle the Athenians had is lost,  
The tanner fellow that disturbed all Hellas.
- TR. O well done he, Athene, mighty mistress ;  
Well is he lost, and for the state's advantage,  
Before they've mixed us up this bitter salad.
- WAR. Then run away and fetch from Lacedaemon  
Another pestle.
- RIOT. Yes, sir.
- WAR. Don't be long.
- TR. Now is the crisis of our fate, my friends.  
And if there's here a man initiate  
In Samothrace,<sup>b</sup> 'tis now the hour to pray  
For the averting of—the varlet's feet.
- RIOT. Alas ! alas ! and yet again, alas !
- WAR. What ails you ? don't you bring one now ?
- RIOT. O Sir,  
The Spartans too have lost their pestle now.
- WAR. How so, you rascal ?
- RIOT. Why, they lent it out  
To friends up Thraceward, and they lost it there.
- TR. And well done they ! well done ! Twin sons of Zeus !  
Take courage, mortals : all may yet be well.
- WAR. Pick up the things, and carry them away ;  
I'll go within and make myself a pestle.

as a sort of apologetic introduction to a disagreeable narrative  
(like our "What do you think?" "Would you believe it?")": R.

<sup>b</sup> The headquarters of the secret rites and mysterious worship  
of the Cabiri.

# ARISTOPHANES

ΤΡ. νῦν τοῦτ' ἐκεῖν' ἦκει, τὸ Δάτιδος μέλος,  
 ὃ δεφόμενός ποτ' ἦδε τῆς μεσημβρίας, 290  
 "ὥς ἡδομαι καὶ χαίρομαι κεῦφραίνομαι."  
 νῦν ἐστὶν ἡμῖν, ὦνδρες Ἕλληνες, καλὸν  
 ἀπαλλαγεῖσι πραγμάτων τε καὶ μαχῶν  
 ἐξελκύσαι τὴν πᾶσιν Εἰρήνην φίλην,  
 πρὶν ἕτερον αὖ δοῖδυκα κωλύσαι τινα. 295  
 ἀλλ', ὦ γεωργοὶ κάμποροι καὶ τέκτονες  
 καὶ δημιουργοὶ καὶ μέτοικοι καὶ ξένοι  
 καὶ νησιῶται, δεῦρ' ἔτ', ὦ πάντες λεῶ,  
 ὡς τάχιστ' ἅμας λαβόντες καὶ μοχλοὺς καὶ  
 σχοινία·  
 νῦν γὰρ ἡμῖν ἀρπάσαι πάρεστιν ἀγαθοῦ δαίμονος. 300

ΧΟΡΟΣ. δεῦρο πᾶς χώρει προθύμως εὐθὺ τῆς σωτηρίας.  
 ὦ Πανέλληνες, βοηθήσωμεν, εἶπερ πώποτε,  
 τάξεων ἀπαλλαγέντες καὶ κακῶν φοινικικῶν·  
 ἡμέρα γὰρ ἐξέλαμψεν ἦδε μισολάμαχος.  
 πρὸς τὰδ' ἡμῖν, εἴ τι χρή δρᾶν, φράζε κάρχι-  
 τεκτόνει, 305  
 οὐ γὰρ ἔσθ' ὅπως ἀπειπεῖν ἂν δοκῶ μοι τήμερον,  
 πρὶν μοχλοῖς καὶ μηχαναῖσιν εἰς τὸ φῶς ἀνελκύσαι  
 τὴν θεῶν πασῶν μεγίστην καὶ φιλαμπελωτάτην.  
 ΤΡ. οὐ σιωπήσεσθ', ὅπως μὴ περιχαρεῖς τῷ πράγματι  
 τὸν Πόλεμον ἐκζωπυρήσῃ<sup>α</sup> ἔνδοθεν κεκραγότες; 310

<sup>α</sup> "According to the Scholiasts the Datis here spoken of was the Persian commander immortalized by his defeat at Marathon, who prided himself on his accurate knowledge of Greek, but with so little reason, that, from his ludicrous blunders, a barbarism acquired the name of a *δατισμός*. In the present instance he seems to have thought it safe to make all the verbs end in a like termination, and therefore said *χαίρομαι* for *χαίρω*": R.

<sup>β</sup> Composed of twenty-four Attic farmers.

## THE PEACE, 289–310

TR. Now may I sing the ode that Datis<sup>a</sup> made,  
The ode he sang in ecstasy at noon,  
*'Eh, sirs, I'm pleased, and joyed, and comforted.'*  
Now, men of Hellas, now the hour has come  
To throw away our troubles and our wars,  
And, ere another pestle rise to stop us,  
To pull out Peace, the joy of all mankind.  
O all ye farmers, merchants, artisans,  
O all ye craftsmen, aliens, sojourners,  
O all ye islanders, O all ye peoples,  
Come with ropes, and spades, and crowbars,  
                                come in eager hurrying haste,  
Now the cup of happy fortune,  
                                brothers, it is ours to taste.

CHORUS.<sup>b</sup> Come then, heart and soul, my comrades,  
                                haste to win this great salvation,  
Now or never, now if ever,  
                                come, the whole Hellenic nation !  
Throw away your ranks and squadrons,  
                                throw your scarlet plagues away,  
Lo, at length the day is dawning,  
                                Lamachus-detesting day !  
O be thou our guide and leader,  
                                managing, presiding o'er us,  
For I think I shan't give over  
                                in this noble task before us,  
Till with levers, cranes, and pulleys  
                                once again to light we haul  
Peace, the Goddess best and greatest,  
                                vineyard-lovingest of all.

TR. O be quiet ! O be quiet ! by your noisy loud delight  
You will waken War, the demon,  
                                who is crouching out of sight.



## ARISTOPHANES

ΧΟ. ἀλλ' ἀκούσαντες τοιούτου χαίρομεν κηρύγματος.  
οὐ γὰρ ἦν " ἔχοντας ἤκειν σιτί' ἡμερῶν τριῶν."

ΤΡ. εὐλαβεῖσθε νῦν ἐκείνον τὸν κάτωθεν Κέρβερον,  
μὴ παφλάζων καὶ κεκραγώς, ὥσπερ ἡνίκ' ἐνθάδ' ἦν,  
ἐμποδῶν ἡμῖν γένηται τὴν θεὸν μὴ ἔξελκύσαι. 315

ΧΟ. οὐτι καὶ νῦν ἔστιν αὐτὴν ὅστις ἐξαιρήσεται,  
ἦν ἄπαξ ἐς χεῖρας ἔλθῃ τὰς ἐμάς. ἰοῦ ἰοῦ.

ΤΡ. ἐξολεῖτέ μ', ὦνδρες, εἰ μὴ τῆς βοῆς ἀνήσετε·  
ἐκδραμῶν γὰρ πάντα ταυτὶ συνταράξει τοῖν ποδοῖν.

ΧΟ. ὥς κυκάτω καὶ πατεῖτω πάντα καὶ ταραττέτω, 320  
οὐ γὰρ ἂν χαίροντες ἡμεῖς τήμερον παυσαιμέθ' ἂν.

ΤΡ. τί τὸ κακόν; τί πάσχετ', ὦνδρες; μηδαμῶς, πρὸς  
τῶν θεῶν,

πρᾶγμα κάλλιστον διαφθείρητε διὰ τὰ σχήματα.

ΧΟ. ἀλλ' ἔγωγ' οὐ σχηματίζειν βούλομ', ἀλλ' ὑφ' ἡδονῆς  
οὐκ ἐμοῦ κινούντος αὐτὰ τῶ σκέλη χορεύετον. 325

ΤΡ. μὴ τι καὶ νυνὶ γ' ἔτ', ἀλλὰ παῦε παῦ' ὀρχούμενος.

ΧΟ. ἦν ἰδοῦ, καὶ δὴ πέπαυμαι.

ΤΡ. φῆς γε, παύει δ' οὐδέπω.

ΧΟ. ἐν μὲν οὖν τουτί μ' ἔασον ἐλκύσαι, καὶ μηκέτι.

---

<sup>a</sup> The regular amount for an immediate expedition without baggage; cf. *A.* 197, *W.* 243.

<sup>b</sup> i.e. Cleon; cf. *K.* 1030.

<sup>c</sup> παφλάζων. In the *Knights* Cleon's regular name is Παφλαγών.

# THE PEACE, 311-328

- CH. O we joy, we joy, we joy, to  
   hear your glorious proclamations,  
 So unlike that odious *Wanted*  
   *at the camp with three days' rations.*<sup>a</sup>
- TR. Yet beware, beware, remember !  
   Cerberus <sup>b</sup> is down below :  
 He may come with fuss and fury <sup>c</sup>  
   (as when he was here <sup>a</sup> you know),  
 Every obstacle and hindrance  
   in the way of Peace to throw.
- CH. Who shall bear her, who shall tear her,  
   from these loving arms away,  
 If I once can clasp and grasp her ?  
   O hurrah ! hurrah ! hurrah !
- TR. Zounds ! you'll surely be our ruin :  
   stop your clamour, I entreat :  
 War will by and bye come trampling  
   everything beneath his feet.
- CH. Let him stamp, and tramp, and trample,  
   let him do whate'er he will,  
 I am so immensely happy that I really can't be still.
- TR. What the mischief ! what's the matter ?  
   do not, by the Gods, I pray,  
 With your dancings and your prancings  
   spoil our noble work to-day.
- CH. Really now I didn't mean to : no I didn't, I declare :  
 Quite without my will my ankles  
   will perform this joyous air.
- TR. Well, but don't go on at present ;  
   cease your dancing or you'll rue it.
- CH. Look, observe, I've really ceased it.
- TR. So you say, but still you do it.
- CH. Only once, I do beseech you ; only just a single hop.

<sup>a</sup> *i.e.* in the upper world.

# ARISTOPHANES

ΤΡ. τοῦτό νυν, καὶ μηκέτ' ἄλλο μηδὲν ὀρχήσεσθ' ἔτι.

ΧΟ. οὐκ ἂν ὀρχησαίμεθ', εἴπερ ὠφελήσασιν τί σε. 330

ΤΡ. ἀλλ' ὀρᾶτ', οὐπω πέπανσθε.

ΧΟ. τουτογι νη τον Δία  
τὸ σκέλος ῥύψαντες ἤδη λήγομεν τὸ δεξιόν.

ΤΡ. ἐπιδίδωμι τοῦτό γ' ὑμῖν, ὥστε μὴ λυπεῖν ἔτι.

ΧΟ. ἀλλὰ καὶ τὰριστερόν τοί μοῦστ' ἀναγκαίως ἔχον.  
ἤδομαι γὰρ καὶ γέγηθα καὶ πέπορδα καὶ γελῶ 335  
μᾶλλον ἢ τὸ γῆρας ἐκδὺς ἐκφυγῶν τὴν ἀσπίδα.

ΤΡ. μή τι καὶ νυνί γε χαίρετ'· οὐ γὰρ ἴστε πω σαφῶς·

ἀλλ' ὅταν λάβωμεν αὐτήν, τηνικαῦτα χαίρετε  
καὶ βοᾶτε καὶ γελατ'· ἥ-  
δη γὰρ ἐξέσται τόθ' ὑμῖν 340  
πλεῖν, μένειν, κινεῖν, καθεύδειν,  
ἐς πανηγύρεις θεωρεῖν,  
ἐστιᾶσθαι, κοτταβίζειν,  
συβαρίζειν,  
ἰοῦ ἰοῦ κεκραγένοι. 345

ΧΟ. εἰ γὰρ ἐκγένοιτ' ἰδεῖν ταύτην με τὴν ἡμέραν.  
πολλὰ γὰρ ἀνεσχόμεν  
πράγματα τε καὶ στιβάδας,

---

\* ἡ μεταφορὰ ἀπὸ τῶν ὄψεων : Schol.

# THE PEACE, 329-348

TR. Well then, one : make haste about it ;  
only one, and then you stop.

CH. Stop ? of course we stop with pleasure  
if 'twill your designs assist.

TR. Well, but look : you're still proceeding.

CH. Just, by Zeus, one other twist.

Let me fling my right leg upwards,  
and I'll really then refrain.

TR. This indulgence too I'll grant you,  
so you don't offend again.

CH. Hah ! but here's my left leg also :  
it must have its turn, 'tis plain.

*(Dancing vigorously with both legs.)*

I'm so happy, glad, delighted,  
getting rid of arms at last,

More than if, my youth renewing,  
I the slough<sup>a</sup> of Age had cast.

TR. Well, but don't exult at present,  
for we're all uncertain still,

But, when once we come to hold her,  
then be merry if you will ;

Then will be the time for laughing,

Shouting out in jovial glee,

Sailing, sleeping, feasting, quaffing,

All the public sights to see.

Then the Cottabus be playing,

Then be hip-hip-hip-hurrahing,

Pass the day and pass the night

Like a regular Sybarite.

CH. O that it were yet my fortune  
those delightful days to see !

Woes enough I've had to bear,

Sorry pallets, trouble, care,

# ARISTOPHANES

ὥς ἔλαχε Φορμίων.  
 κοῦκέτ' ἄν μ' εὖροις δικαστὴν δριμύν οὐδὲ δύσ-  
 κολον,  
 οὐδὲ τοὺς τρόπους γε δήπου σκληρόν, ὥσπερ καὶ  
 πρὸ τοῦ. 354  
 ἀλλ' ἀπαλὸν ἄν μ' ἴδοις  
 καὶ πολὺ νεώτερον,  
 ἀπαλλαγέντα πραγμάτων.  
 καὶ γὰρ ἱκανὸν χρόνον ἀ-  
 πολλύμεθα καὶ κατατε- 35  
 τρίμμεθα πλανώμενοι  
 ἐς Λύκειον καὶ Λυκείου σὺν δόρει σὺν ἀσπίδι.  
 ἀλλ' ὅ τι μάλιστα χαρι-  
 ούμεθα ποιοῦντες, ἄγε  
 φράζε· σὲ γὰρ αὐτοκράτορ<sup>3</sup>  
 εἶλετ' ἀγαθὴ τις ἡμῶν τύχη. 360

TP. φέρε δὴ κατίδω, ποῖ τοὺς λίθους ἀφέλξομεν.  
 EP. ὦ μιὰρὲ καὶ τολμηρὲ, τί ποιεῖν διανοεῖ;  
 TP. οὐδὲν πονηρόν, ἀλλ' ὅπερ καὶ Κιλλικῶν.  
 EP. ἀπόλωλας, ὦ κακόδαιμον.  
 TP. οὐκοῦν, ἦν λάχω.  
 'Ερμῆς γὰρ ὢν κλήρω ποιήσεις οἶδ' ὅτι. 365  
 EP. ἀπόλωλας, ἐξόλωλας.  
 TP. ἐς τίν' ἡμέραν;  
 EP. ἐς αὐτίκα μάλ'.  
 TP. ἀλλ' οὐδὲν ἡμπόληκά πω,  
 οὔτ' ἄλφειτ' οὔτε τυρόν, ὥς ἀπολούμενος.

<sup>a</sup> The naval officer so distinguished in the early years of the Peloponnesian war.

<sup>b</sup> Outside the city walls, used as a parade-ground.

<sup>c</sup> Said by the Scholiasts to be a traitor who, when his actions aroused suspicion and he was asked questions about them, used always to answer πάντα ἀγαθὰ "all right."

## THE PEACE, 348-368

Such as fell to Phormio's <sup>a</sup> share,  
 I would never more thereafter so morose and bitter be,  
 Nor a judge so stubborn-hearted,  
unrelenting, and severe ;  
 You shall find me yielding then,  
 Quite a tender youth again,  
 When these weary times depart.  
 Long enough we've undergone  
 Toils and sorrows many a one,  
 Worn and spent and sick at heart,  
 From Lyceum, to Lyceum,<sup>b</sup>  
trudging on with shield and spear.  
 Now then tell us what you would  
 Have us do, and we'll obey,  
 Since by fortune fair and good  
 You're our sovereign Lord to-day.

TR. Come let me see which way to move the stones.

HE. Rogue ! miscreant ! what are you up to now ?

TR. No harm ;  
 Everything's right, as Cillicon <sup>c</sup> observed.

HE. Wretch ! you shall die !

TR. When it's my lot, of course,  
 For being Hermes <sup>d</sup> you'll use lots, I know.

HE. O you are doomed ! doomed ! doomed !

TR. Yes ? for what day ?

HE. This very instant.

TR. But I'm not prepared :  
 I've bought no bread and cheese, as if to die.<sup>e</sup>

<sup>a</sup> As being the God of Chance. It was the custom at Athens to execute only one criminal a day, and the order in which they were taken was determined by lot : Schol.

<sup>e</sup> Explained to mean that "bringing rations" (*cf.* 312) was the same thing as preparing for certain death.

# ARISTOPHANES

EP. καὶ μὴν ἐπιτέτρυφαί γε.

TP. καῖτα τῷ τρόπῳ

οὐκ ἡσθόμεν ἀγαθὸν τοσούτονι λαβών;

EP. ἄρ' οἶσθα θάνατον ὅτι προεῖφ' ὁ Ζεὺς ὃς ἂν ταύτην ἀνορύττων εὔρεθῇ;

TP. νῦν ἄρά με  
ἅπασ' ἀνάγκη 'στ' ἀποθανεῖν;

EP. εὖ ἴσθ' ὅτι.

TP. ἐς χοιρίδιόν μοί νυν δάνεισον τρεῖς δραχμάς·  
δεῖ γάρ μνηθῆναί με πρὶν τεθνηκέναι.

EP. ὦ Ζεῦ κεραυνοβρόντα.

TP. μὴ πρὸς τῶν θεῶν  
ἡμῶν κατείπης, ἀντιβολῶ σε, δέσποτα.

EP. οὐκ ἂν σιωπήσαιμι.

TP. ναί, πρὸς τῶν κρεῶν  
ἀγὼ προθύμως σοι φέρων ἀφικόμην.

EP. ἀλλ', ὦ μέλ', ὑπὸ τοῦ Διὸς ἀμαλδυνθήσομαι,  
εἰ μὴ τετορήσω ταῦτα καὶ λακήσομαι.

TP. μὴ νυν λακήσης, λίσσομαί σ', ὠρμίδιον.  
εἰπέ μοι, τί πάσχετ', ὦνδρες; ἔστατ' ἐκτεπληγ-  
μένοι.

ὦ πόνηροι, μὴ σιωπᾶτ'· εἰ δὲ μή, λακήσεται.

ΧΟ. μηδαμῶς, ὦ δέσποθ' Ἑρμῆ, μηδαμῶς, μηδαμῶς, 38

εἴ τι κεχαρισμένον

χοιρίδιον οἶσθα παρ' ἐ-

μοῦ γε κατεδηδοκῶς,

τοῦτο μὴ φαῦλον νόμιζ' ἐν τῷδε τῷ νῦν πράγματι.

TP. οὐκ ἀκούεις οἷα θωπεύουσί σ', ὦναξ δέσποτα;

<sup>a</sup> His "luck" is to be rid of all the troubles of life; cf. *A.* 757.  
T. is chaffing Hermes throughout.

<sup>b</sup> Because only the "initiate" could be happy in Hades (cf. *F.*

# THE PEACE, 369-389

HE. Ah, well, you're absolutely gone !

TR. That's odd,

To get such famous luck <sup>a</sup> and yet not know it

HE. Then don't you know that death's denounced by Zeus  
On all found digging here ?

TR. And is it so ?

And must I die indeed ?

HE. You must indeed.

TR. O then, I prithee, lend me half a crown.

I'll buy a pig, and get initiate first.<sup>b</sup>

HE. Ho ! Zeus ! Zeus ! thunder-crasher !

TR. O pray don't.

O by the heavenly powers don't peach upon us.

HE. No, no, I won't keep silence.

TR. O pray do.

O by the heavenly meat I brought you, master.

HE. Why, bless you, Zeus will quite demolish me

If I don't shout and tell him all about it.

TR. O pray don't shout, my darling dearest Hermes.

Don't stand gaping there, my comrades ;

are ye quite deprived of speech ?

What's the matter ? speak, ye rascals !

if you don't, he's safe to peach.

CH. Do not, do not, mighty Hermes,

do not, do not shout, I pray,

If you e'er have tasted swine,

Tasted sucking-pigs of mine,

Which have soothed your throat divine,

Think upon it, think upon it,

nor despise the deed to-day.

TR. King and master, won't you listen

to the coaxing words they say ?

456, and throughout), and a pig was sacrificed at the ceremony of initiation.



## ARISTOPHANES

χο.  
 μηδ' ἔχε παλιγκότως  
 ἀντιβολίαις ἐμαῖσ-  
 ιν, ὥστε τήνδε μὴ λαβεῖν.  
 ἀλλὰ χάρις, ὦ φιλαν-  
 θρωπότατε καὶ μεγαλο-  
 δωρότατε δαιμόνων,  
 εἴ τι Πεισάνδρου βδελύττει τοὺς λόφους καὶ τὰς  
 ὀφρῦς,  
 καὶ σε θυσίαισιν ἱε-  
 ραῖσι προσόδοις τε μεγά-  
 λαισι διὰ παντός, ὦ  
 δέσποτ', ἀγαλοῦμεν ἡμεῖς αἰεί.

ΤΡ. Ἰθ', ἀντιβολῶ σ', ἐλέησον αὐτῶν τὴν ὄπα, 400  
ἐπεὶ σε καὶ τιμῶσι μᾶλλον ἢ πρὸ τοῦ.

ΕΡ. κλέπται τε γὰρ νῦν εἰσι μᾶλλον ἢ πρὸ τοῦ.

ΤΡ. καὶ σοι φράσω τι πρᾶγμα δεινὸν καὶ μέγα,  
ὃ τοῖς θεοῖς ἅπασιν ἐπιβουλεύεται.

ΕΡ. ἴθι δὴ, κάτειπ'· ἴσως γὰρ ἂν πείσαιοις ἐμέ. 405

ΤΡ. ἡ γὰρ Σελήνη χῶ πανούργος Ἥλιος,  
 ὑμῖν ἐπιβουλεύοντε πολὺν ἤδη χρόνον,  
 τοῖς βαρβάροισι προδίδοτον τὴν Ἑλλάδα.

ΕΡ. ἵνα δὴ τί τοῦτο δράτον;

ΤΡ. οτιῇ νῇ Δία  
 ἡμεῖς μὲν ὑμῖν θύομεν, τοῦτοισι δὲ 410  
 οἱ βάρβαροι θύουσι. διὰ τοῦτ' εἰκότως  
 βούλονται ἂν ἡμᾶς πάντας ἐξολωλέναι,  
 ἵνα τὰς τελετὰς λάβοιεν αὐτοὶ τῶν θεῶν.

<sup>a</sup> "The Comic poets attack him as a man who, beneath a fierce

## THE PEACE, 390-413

CH. View us not with wrathful eye,  
 Nor our humble prayers deny,  
 From this dungeon let us hand her.  
 O if you indeed detest,  
 And abhor the sweeping crest  
 And the eyebrows of Peisander,<sup>a</sup>  
 Let us now, O God most gracious !  
let us carry Peace away.  
 Then we'll glad processions bring,<sup>v</sup>  
 Then with sacrifices due,  
 We will always, lord and king,  
 We will always honour you.

TR. O sir, be pitiful, and heed their cry :  
 They never showed you such respect as now.  
 HE. Why, no ; they never were such thieves as now.<sup>b</sup>  
 TR. And then I'll tell you a tremendous secret,  
 A horrid dreadful plot against the Gods.  
 HE. Well, tell away : I'm open to conviction.  
 TR. 'Tis that the Moon and vile immoral Sun  
 Have long been plotting to your hurt : and now  
 They're giving Hellas up to the Barbarians  
 HE. Why are they doing that ?  
 TR. Because, by Zeus !  
 We sacrifice to *you*, but those Barbarians  
 Only to *them*.<sup>c</sup> So naturally they  
 Are very anxious that we all should perish,  
 And they get all the rites of all the Gods.

and martial exterior, concealed a coward's heart; *B.* 1556-61<sup>13</sup> :  
*R.* Later he took a large part in the Revolution of the Four  
 Hundred.

<sup>b</sup> They worshipped Hermes as the God of Thieves, *φηλητῶν*  
*ἀναξ* (Eur. *Rhesus*, 217).

<sup>c</sup> So Herodotus i. 131 says of the Persians *θύουσι δὲ ἡλίῳ τε καὶ*  
*σελήνῃ.*

# ARISTOPHANES.

- P. ταῦτ' ἄρα πάλαι τῶν ἡμερῶν παρεκλεπτέτην,  
καὶ τοῦ κύκλου παρέτρωγον ὑφ' ἄρματωλίας. 415
- P. ναὶ μὰ Δία. πρὸς ταῦτ', ὦ φίλ' Ἑρμῇ, ξύλλαβε  
ἡμῖν προθύμως, τήνδε καὶ ξυνέλκυσον.  
καὶ σοὶ τὰ μεγάλ' ἡμεῖς Παναθήναι' ἄξομεν,  
πάσας τε τὰς ἄλλας τελετὰς τὰς τῶν θεῶν,  
Μυστήρι' Ἑρμῇ, Διπολίει', Ἀδώνια. 420  
ἄλλαι τε σοὶ πόλεις πεπαυμέναι κακῶν  
Ἀλεξικάκῃ θύσουσιν Ἑρμῇ πανταχοῦ.  
χαῖτερ' ἔτι πόλλ' ἔξεις ἀγαθὰ. πρῶτον δέ σοι  
(φιάλην χρυσὴν δίδωσιν αὐτῷ).  
δῶρον δίδωμι τήνδ', ἵνα σπένδειν ἔχῃς.
- P. οἴμ' ὡς ἐλεήμων εἶμ' αἰεὶ τῶν χρυσίδων. 425  
ὑμέτερον ἐντεῦθεν ἔργον, ὦνδρες. ἀλλὰ ταῖς ἅμαις  
εἰσιόντες ὡς τάχιστα τοὺς λίθους ἀφέλκετε.
- Q. ταῦτα δράσομεν. σὺ δ' ἡμῖν, ὦ θεῶν σοφώτατε,  
ἅττα χρὴ ποιεῖν ἐφεστὼς φράζεε δημιουργικῶς.  
τάλλα δ' εὐρήσεις ὑπουργεῖν ὄντας ἡμᾶς οὐ κακοὺς. 430
- P. ἄγε δὴ, σὺ ταχέως ὑπεχε τὴν φιάλην, ὅπως  
ἔργῳ φιαλοῦμεν, εὐξάμενοι τοῖσιν θεοῖς.
- P. σπονδὴ σπονδὴ.  
εὐφημεῖτε εὐφημεῖτε.
- P. σπένδοντες εὐχόμεσθα τὴν νῦν ἡμέραν 435  
Ἑλλῃσιν ἄρξαι πᾶσι πολλῶν καγαθῶν,  
χῶστις προθύμως ξυλλάβοι τῶν σχοινίων,  
τοῦτον τὸν ἄνδρα μὴ λαβεῖν ποτ' ἀσπίδα.
- Q. μὰ Δί', ἀλλ' ἐν εἰρήνῃ γε διάγειν τὸν βίον,  
ἔχονθ' ἐταίραν καὶ σκαλεύοντ' ἀνθρακας. 440

<sup>a</sup> The reference is to the eclipses which signalized the Peloponnesian War (Thuc. i. 23). ὑφ' ἄρματωλίας seems = "by their vintg," the word also suggesting that there was a good deal of vor (ἄμαρτωλία which many read) in their driving.

## THE PEACE, 414-440

- HE. Then that's the reason why they clipped the days,  
And nibbled off their rounds, misguiding sinners.<sup>a</sup>
- TR. It is, it is : come, Hermes, lend a hand,  
Help us to pull her out. And then for you  
We'll celebrate the great Panathenaea,  
And all the other rites of all the Gods,  
Demeter, Zeus, Adonis, all for you ;  
And everywhere the cities saved from woe  
Will sacrifice to you, the Saviour <sup>b</sup> Hermes.  
Much, much besides you'll gain : and first of all  
I give you this (*producing a gold cup*),  
a vessel for libations.
- HE. Fie ! how I soften at the sight of gold !  
There, my men, the work's before you !  
I've got nothing more to say.  
Quick, take up your spades, and enter,  
shovelling all the stones away.
- CH. Gladly, gladly will we do it,  
wisest of the Gods ; and you,  
Like a skilled superior craftsman,  
teach us what we ought to do.  
I warrant, when the way we know,  
you'll find us anything but slow.
- TR. Hold out the vessel, and we'll launch the work  
With free libations and with holy prayers.
- HE. Pour libations.  
Silence ! silence ! pour libations.
- TR. And as we pour we'll pray. O happy morn,  
Be thou the source of every joy to Hellas !  
And O may he who labours well to-day  
Be never forced to bear a shield again !
- CH. No ; may he spend his happy days in peace,  
Stirring the fire, his mistress at his side.

<sup>b</sup> Ἀλεξίκακος is usually the epithet of Apollo.

# ARISTOPHANES

- TP. ὅστις δὲ πόλεμον μᾶλλον εἶναι βούλεται,  
 μηδέποτε παύσασθ' αὐτόν, ὦ Διόνυσ' ἀναξ,  
 ἐκ τῶν ὀλεκράνων ἀκίδας ἐξαιρούμενον.
- XO. κεῖ τις ἐπιθυμῶν ταξιαρχεῖν σοὶ φθονεῖ  
 εἰς φῶς ἀνελθεῖν, ὦ πότνι', ἐν ταῖσιν μάχαις 445  
 πάσχοι γε τοιαῦθ' οἷάπερ Κλεώνυμος.
- TP. εἴ τις δορυξὸς ἢ κάπηλος ἀσπίδων,  
 ἔν' ἐμπολᾷ βέλτιον, ἐπιθυμεῖ μαχῶν,  
 ληφθεὶς ὑπὸ ληστῶν ἐσθίοι κριθᾶς μόνας.
- XO. κεῖ τις στρατηγεῖν βουλόμενος μὴ ξυλλάβῃ 450  
 ἢ δοῦλος αὐτομολεῖν παρεσκευασμένος,  
 ἐπὶ τοῦ τροχοῦ γ' ἔλκοιτο μαστιγούμενος·  
 ἡμῖν δ' ἀγαθὰ γένοιτ'. ἢ παιῶν, ἢ.
- TP. ἄφελε τὸ παῖεω, ἀλλ' ἢ μόνον λέγω.
- XO. ἢ ἢ τοῖνον, ἢ μόνον λέγω. 455
- TP. Ἑρμῇ, Χάρισιν, Ὠραισιν, Ἀφροδίτῃ, Πόθῳ,
- XO. Ἄρει δὲ μή;
- TP. μή.
- XO. μὴδ' Ἐνναλίῳ γε;
- TP. μή.
- XO. ὑπότεινε δὴ πᾶς, καὶ κάταγε τοῖσιν κάλως.
- EP. ὦ εἶα. [στρ.]
- XO. εἶα μάλα. 460
- EP. ὦ εἶα.
- XO. εἶα ἔτι μάλα.
- EP. ὦ εἶα, ὦ εἶα.
- TP. ἀλλ' οὐχ ἔλκουσ' ἄνδρες ὁμοίως.  
 οὐ ξυλλήψεσθ'; οἶ' ὀγκύλλεσθ'. 465  
 οἰμώξεσθ' οἱ Βοιωτοί.

\* The notorious ῥίψασπις ; cf. 678, 1295 seq.

# THE PEACE, 441-466

- TR. If there be any that delights in war,  
King Dionysus, may he never cease  
Picking out spearheads from his funny-bones.
- CH. If any, seeking to be made a Captain,  
Hates to see Peace return, O may he ever  
Fare in his battles like Cleonymus.<sup>a</sup>
- TR. If any merchant, selling spears or shields,  
Would fain have battles, to improve his trade,  
May he be seized by thieves and eat raw barley.
- CH. If any would-be General won't assist us,  
Or any slave preparing to desert,  
May he be flogged, and broken on the wheel.  
But on ourselves all joy : hip, hip, hurrah !
- TR. Don't talk of beinghipped<sup>b</sup> : Hurrah's the word.
- CH. Hurrah ! hurrah ! hurrah's the word to-day.
- TR. (*pouring libations*)  
To Hermes, Love, Desire, the Hours, and Graces.
- CH. Not Ares ?
- TR. (*with disgust*) No !
- CH. Nor Enyalios ?
- TR. No.
- CH. Now all set to, and labour at the ropes.

- HE. Yo ho ! pull away.
- CH. Pull away a little stronger.
- HE. Yo ho ! pull away.
- CH. Keep it up a little longer.
- HE. Pull, pull, pull, pull.
- TR. Ah they don't pull all alike.  
Cease your craning : 'tis but feigning :  
Pull, Boeotians<sup>c</sup> ! or I'll strike.

<sup>b</sup> The pun is on *palav* "Healer" and *palain* "to strike."

<sup>c</sup> They had gained a great victory over the Athenians at Delium in 424, and were ill disposed for peace.

# ARISTOPHANES

- εἶα ἰὺν.  
· εἶα ὦ.  
· ἀλλ' ἄγετον ξυνανέλκετε καὶ σφώ.  
· οὐκουν ἔλκω κάξαρτῶμαι 470  
κάπεμπίπτω καὶ σπουδάζω;  
· πῶς οὖν οὐ χωρεῖ τοῦργον;
- ὦ Λάμαχ', ἀδικεῖς ἐμποδὼν καθήμενος.  
οὐδὲν δεόμεθ', ὦνθρωπε, τῆς σῆς μορμόνος.  
· οὐδ' οἶδε γ' εἴλκον οὐδὲν Ἀργεῖοι πάλαι· 475  
ἀλλ' ἢ κατεγέλων τῶν ταλαιπωρουμένων,  
καὶ ταῦτα διχόθεν μισθοφοροῦντες ἄλφιστα.  
· ἀλλ' οἱ Λάκωνες, ὦγάθ', ἔλκουσ' ἀνδρικῆς.  
· ἀρ' οἶσθ' ὅσοι γ' αὐτῶν ἔχονται τοῦ ξύλου,  
μόνοι προθυμοῦντ'. ἀλλ' ὁ χαλκεὺς οὐκ ἔῃ. 480  
· οὐδ' οἱ Μεγαρεῖς δρῶσ' οὐδέν· ἔλκουσιν δ' ὅμως  
γλισχρότατα σαρκάζοντες ὥσπερ κυνίδια,  
ὑπὸ τοῦ γε λιμοῦ νῆ Δί' ἐξολωλότες.  
· οὐδὲν ποιούμεν, ὦνδρες, ἀλλ' ὁμοθυμαδὸν 485  
ἅπασιν ἡμῖν αὐθις ἀντιληπτέον.
- ὦ εἶα. [ἀντ.  
· εἶα μάλα.  
· ὦ εἶα.  
· εἶα νῆ Δία.  
· μικρόν γε κινούμεν. 490  
· οὐκουν δεινὸν τοὺς μὲν τείνειν,  
τοὺς δ' ἀντισπᾶν . . .  
πληγὰς λήψεσθ', ὦργεῖοι.

\* The reference is to the Gorgon shield of Lamachus ; cf. A. 13 where it is Γοργόνα and in 583 μορμόνα.

<sup>b</sup> They had hitherto taken no part in the war—a neutrality from which they had reaped much profit (Thuc. v. 28).

# THE PEACE, 494-519

- HE. Yo ho ! pull away.  
 TR. Pull away, away, away.  
 CH. (*to Trygaeus and Hermes*)  
       Verily you should be helping us too.  
 TR. (*indignantly*) Don't I strain, might and main,  
       Cling and swing tug and haul ?  
 CH. Yet we don't advance at all.
- TR. Now don't sit there and thwart us, Lamachus.  
       We don't require your Bugaboo,<sup>a</sup> my man.  
 HE. These Argives,<sup>b</sup> too, they give no help at all.  
       They only laugh at us, our toils and troubles,  
       And all the while take pay from either side.  
 TR. But the Laconians, comrade, pull like men.  
 HE. Ah, mark, 'tis only such as work in wood <sup>c</sup>  
       That fain would help us : but the smith impedes.  
 TR. And the Megarians do no good : they pull, though,  
       Scrabbling away like ravenous puppy dogs.  
       Good luck ! they're regularly starved and ruined.  
 CH. We make no way, my comrades : we must try  
       A strong pull, and a long pull, all together.
- HE. Yo ho ! pull away.  
 TR. Keep it up a little longer.  
 HE. Yo ho ! pull away.  
 TR. Yes, by Zeus ! a little stronger.  
 CH. Very slow, now we go.  
 TR. What a shameful dirty trick !  
       Some are working, others shirking,  
       Argives, ye shall feel the stick.

<sup>a</sup> Lit. "keep fast to the ξύλον," which is "the term constantly used by Aristophanes to denote the instrument employed for confining prisoners" (R.), and the reference is to the Spartan captives from Pylos who were still in prison. *ὁ χαλκείς* seems to point to their fetters.



# ARISTOPHANES

εἶα νῦν· νῦν.

εἶσο εἶα ὦ.

495

ὥς κακόννοι τινές εἰσιν ἐν ὑμῖν.  
 ὑμεῖς μὲν γ' οὖν οἱ κιττῶντες  
 τῆς εἰρήνης σπατ' ἀνδρείως.  
 ἀλλ' εἴς' οἱ κωλύουσιν.

ἄνδρες Μεγαρεῖς, οὐκ ἐς κόρακας ἐρρήσετε; 500

μισεῖ γὰρ ὑμᾶς ἡ θεὸς μεμνημένη·  
 πρῶτοι γὰρ αὐτὴν τοῖς σκοροδοῖς ἡλείψατε.  
 καὶ τοῖς Ἀθηναίοισι παύσασθαι λέγω  
 ἐντεῦθεν ἐχομένοις ὅθεν νῦν ἔλκετε·

οὐδὲν γὰρ ἄλλο δρᾶτε πλήν δικάζετε. 505

ἀλλ' εἴπερ ἐπιθυμεῖτε τήνδ' ἐξελκύσαι,  
 πρὸς τὴν θάλατταν ὀλίγον ὑποχωρήσατε.

1. ἄγ', ὦνδρες, αὐτοὶ δὴ μόνοι λαβώμεθ' οἱ γεωργοί.

2. χωρεῖ γέ τοι τὸ πρᾶγμα πολλῶ μᾶλλον, ὦνδρες,  
 ὑμῖν.

3. χωρεῖν τὸ πρᾶγμά φησιν· ἀλλὰ πᾶς ἀνὴρ προθυ-  
 μοῦ. 510

2. οἱ τοι γεωργοὶ τοῦργον ἐξέλκουσι, κἄλλος οὐδεῖς.

0. ἄγε νυν, ἄγε πᾶς·

καὶ μὴν ὁμοῦ ὅστιν ἦδη.

μὴ νῦν ἀνῶμεν, ἀλλ' ἐπεν-

τείνωμεν ἀνδρικώτερον.

515

ἦδη ὅστι τοῦτ' ἐκεῖνο.

ὦ εἶα νῦν, ὦ εἶα πᾶς.

ὦ εἶα, εἶα, εἶα, εἶα, εἶα, εἶα.

ὦ εἶα, εἶα, εἶα, εἶα, εἶα, πᾶς.

<sup>a</sup> As the first cause of the war; cf. 609 n. For the garlic of Iegara cf. 246; and for its use to "prime" gamecocks *A.* 166,  
 6

# THE PEACE, 494-519

- HE. Yo ho ! pull away.  
 TR. Pull away, away, away.  
 CH. Some of you still are designing us ill.  
 TR. Ye who fain Peace would gain,  
 Pull and strain, might and main.  
 CH. Some one's hindering us again.
- HE. Plague take you, men of Megara ; get out !  
 The Goddess hates you : she remembers well  
 'Twas you that primed her up at first <sup>a</sup> with garlic.  
 Stop, stop, Athenians : shift your hold a little ;  
 It's no use pulling as you're now disposed.  
 You don't do anything but go to law.  
 No, if you really want to pull her out,  
 Stand back a trifle further towards the sea.
- CH. Come, let us farmers pull alone,  
and set our shoulders to it.
- HE. Upon my word you're gaining ground :  
I think you're going to do it.
- CH. He says we're really gaining ground :  
cheer up, cheer up, my hearty.
- TR. The farmers have it all themselves, .  
and not another party.
- CH. Pull again, pull, my men,  
 Now we're gaining fast.  
 Never slacken, put your back in,  
 Here she comes at last.  
 Pull, pull, pull, pull, every man, all he can ;  
 Pull, pull, pull, pull, pull,  
 Pull, pull, pull, pull, all together.  
*(Peace is lifted out with her two attendants, Harvesthome and Mayfair.)*

K. 494. But ῥηλείψατε seems here to describe "rubbing down with garlic"—a process which "the Goddess" might well "detest."

## ARISTOPHANES

ὦ πότνια βοτρυόδωρε, τί προσείπω σ' ἔπος; 520  
 πόθεν ἂν λάβοιμι ῥῆμα μυριάμφορον  
 ὅτῳ προσείπω σ'; οὐ γὰρ εἶχον οἴκοθεν.  
 ὦ χαῖρ' Ὀπώρα, καὶ σὺ δ', ὦ Θεωρία.  
 οἶον δ' ἔχεις τὸ πρόσωπον, ὦ Θεωρία.  
 οἶον δὲ πνεῖς, ὥς ἡδὺ κατὰ τῆς καρδίας, 525  
 γλυκύτατον, ὥσπερ ἀστρατείας καὶ μύρου.  
 μῶν οὖν ὅμοιον καὶ γυλίου στρατιωτικοῦ;  
 ἀπέπτυσ' ἐχθροῦ φωτὸς ἐχθιστον πλέκος.  
 τοῦ μὲν γὰρ ὄζει κρομμυοξυρεγμίας,  
 ταύτης δ' ὀπώρας, ὑποδοχῆς, Διονυσίων, 530  
 αὐλῶν, τραγῳδῶν, Σοφοκλέους μελῶν, κιχλῶν,  
 ἐπυλλίων Εὐριπίδου,

κλαύσᾶρα σὺ  
 ταύτης καταψευδόμενος· οὐ γὰρ ἦδεται  
 αὕτη ποιητῇ ῥηματίων δικανικῶν.  
 κιττοῦ, τρυγοίπου, προβατίων βληχωμένων, 535  
 κόλπου γυναικῶν διατρεχουσῶν εἰς ἀγρόν,  
 δούλης μεθούσης, ἀνατετραμμένου χοῶς,  
 ἄλλων τε πολλῶν καγαθῶν.

ἴθι νυν ἄθρει  
 οἶον πρὸς ἀλλήλας λαλοῦσιν αἱ πόλεις  
 διαλλαγεῖσαι καὶ γελῶσιν ἄσμεναι, 540  
 καὶ ταῦτα δαιμονίως ὑπωπιασμένοι  
 ἀπαξάπασαι καὶ κυάθοις προσκείμεναι.  
 καὶ τῶνδε τοίνυν τῶν θεωμένων σκόπει  
 τὰ πρόσωφ', ἵνα γνῶς τὰς τέχνας.

αἰβοῖ τάλας,  
 ἐκεινονὶ γοῦν τὸν λοφοπσίδον οὐχ ὀράς 545

*θεωρία* literally describes being a spectator at games or  
 ival, usually as a member of a public embassy.

# THE PEACE, 520-545

TR. Giver of grapes, O how shall I address you ?  
 O for a word ten thousand buckets big  
 Wherewith to accost you : for I've none at hand.  
 Good morning, Harvesthome : good morn, Mayfair.<sup>a</sup>  
 O what a lovely charming face, Mayfair !

(*Kisses her*)

O what a breath ! how fragrant to my heart,  
 How sweet, how soft, with perfume and inaction.

HE. Not quite the odour of a knapsack, eh ?

TR. Faugh ! that odious pouch of odious men, I hate it.<sup>b</sup>  
 It has a smell of rancid-onion-whiffs ;  
 But SHE of harvests, banquets, festivals,  
 Flutes, thrushes, plays, the odes of Sophocles,  
 Euripidean wordlets,

HE. O how dare you  
 Slander her so : I'm sure she does not like  
 That logic-monger's wordy disputations.

TR. (*continuing*) The bleating lambs, the ivy-leaf, the vat,  
 Full-bosomed matrons hurrying to the farm,  
 The tipsy maid, the drained and emptied flask,  
 And many another blessing.

HE. And look there,  
 See how the reconciled cities greet and blend  
 In peaceful intercourse, and laugh for joy ;  
 And that, too, though their eyes are swollen and  
 blackened,  
 And all cling fast to cupping instruments.<sup>c</sup>

TR. Yes, and survey the audience : by their looks  
 You can discern their trades.

HE. O dear ! O dear !  
 Don't you observe the man that makes the crests

<sup>b</sup> A parody of a line of Euripides, preserved by the Scholiast,  
*ἀπέπτυσ' ἐχθροῦ φωτὸς ἐχθιστον τέκος.*

<sup>c</sup> *i.e.* to reduce the swelling.

# ARISTOPHANES

τίλλονθ' ἑαυτόν; ὁ δέ γε τὰς σμινύας ποιῶν  
κατέπαρδεν ἄρτι τοῦ ξίφουργοῦ ῥκεινουί.

ΤΡ. ὁ δὲ δρεπανουργὸς οὐχ ὀρᾷς ὥς ῥδεταί  
καὶ τὸν δορυξὸν οἶον ἐσκιμάλισεν;

ΕΡ. ἴθι νυν, ἄνειπε τοὺς γεωργοὺς ἀπιέναι. 550

ΤΡ. ἀκούετε λεῷ· τοὺς γεωργοὺς ἀπιέναι  
τὰ γεωργικὰ σκεύη λαβόντας εἰς ἄγρον  
ὥς τάχιστ' ἄνευ δορατίου καὶ ξίφους κᾶκοντίου·  
ὥς ἅπαντ' ἤδη ὅτι μεστὰ τὰνθάδ' εἰρήνης σαπρᾶς.  
ἀλλὰ πᾶς χώρει πρὸς ἔργον εἰς ἄγρον παιωνίσας. 555

ΧΘ. ὦ ποθεινὴ τοῖς δικαίοις καὶ γεωργοῖς ἡμέρα,  
ἄσμενός σ' ἰδὼν προσειπεῖν βούλομαι τὰς ἀμπέλους·  
τάς τε συκάς, αἷς ἐγὼ ῥφύτευον ὦν νεώτερος,  
ἀσπάσασθαι θυμὸς ἡμῶν ἐστι πολλοστῶ χρόνῳ.

ΤΡ. νῦν μὲν οὖν, ὦνδρες, προσευξώμεσθα πρῶτον τῇ  
θεῷ, 560

ῥπερ ἡμῶν τοὺς λόφους ἀφείλε καὶ τὰς Γοργόνας·  
εἴθ' ὅπως λιταργιοῦμεν οἴκαδ' εἰς τὰ χωρία,  
ἐμπολήσαντές τι χρηστὸν εἰς ἄγρον ταρίχιον.

ΕΡ. ὦ Πόσειδον, ὥς καλὸν τὸ στίφος αὐτῶν φαίνεται  
καὶ πυκνὸν καὶ γοργὸν ὥσπερ μᾶζα καὶ πανδαισία. 565

<sup>a</sup> Good salt fish which they had to buy in the city.

<sup>b</sup> πανδαισία=a banquet providing every luxury.

# THE PEACE, 546-565

- Tearing his hair ? and yon's a pitchfork-seller ;  
Fie ! how he fillips the sword-cutler there.
- TR. And see how pleased that sickle-maker looks,  
Joking and poking the spear-burnisher.
- HE. Now then give notice : let the farmers go.
- TR. O yes ! O yes ! the farmers all may go  
Back to their homes, farm-implements and all.  
You can leave your darts behind you :  
yea, for sword and spear shall cease.  
All things all around are teeming  
with the mellow gifts of Peace ;  
Shout your Paeans, march away  
to labour in your fields to-day.
- CH. Day most welcome to the farmers  
and to all the just and true,  
Now I see you I am eager  
once again my vines to view,  
And the fig-trees which I planted  
in my boyhood's early prime,  
I would fain salute and visit  
after such a weary time.
- TR. First, then, comrades, to the Goddess  
be our grateful prayers addressed,  
Who has freed us from the Gorgons  
and the fear-inspiring crest.  
Next a little salt provision <sup>a</sup>  
fit for country uses buy,  
Then with merry expedition  
homeward to the fields we'll hie.
- HE. O Poseidon ! fair their order,  
sweet their serried ranks to see :  
Right and tight, like rounded biscuits,  
or a thronged festivity.<sup>b</sup>

# ARISTOPHANES

ΤΡ. νῆ Δί' ἥ γὰρ σφύρα λαμπρὸν ἦν ἄρ' ἐξωπλισμένη,  
 αἷ τε θρίνακες διαστίλβουσι πρὸς τὸν ἥλιον.  
 ἥ καλῶς αὐτῶν ἀπαλλάξειεν ἂν μετόρχιον.  
 ὥστ' ἔγωγ' ἤδη ἰπιθυμῶ καὐτὸς ἐλθεῖν εἰς ἀγρὸν  
 καὶ τριαινοῦν τῇ δικέλλῃ διὰ χρόνου τὸ γήδιον. 571  
 ἀλλ' ἀναμνησθέντες, ὦνδρες,  
 τῆς διαίτης τῆς παλαιᾶς,  
 ἣν παρεῖχ' αὕτη ποθ' ἡμῖν,  
 τῶν τε παλασίων ἐκείνων,  
 τῶν τε σύκων, τῶν τε μύρτων, 571  
 τῆς τρυγός τε τῆς γλυκεΐας,  
 τῆς ἰωνίᾶς τε τῆς πρὸς  
 τῷ φρέατι, τῶν τ' ἐλαῶν,  
 ὧν ποθοῦμεν,  
 ἀντὶ τούτων τήνδε νυνὶ 580  
 τὴν θεὸν προσεΐπατε.

ΧΘ. χαῖρε, χαῖρ', ὥς ἦλθες ἡμῖν ἀσμένοις φιλτάτῃ.  
 σῶ γὰρ ἐδάμην πόθῳ,  
 δαιμόνια βουλόμενος 585  
 εἰς ἀγρὸν ἀνερπύσαι.

ἦσθα γὰρ μέγιστον ἡμῖν κέρδος, ὦ ποθουμένη,  
 πᾶσιν ὁπόσοι γεωρ-  
 γῶν βίον ἐτρίβομεν. 590

\* τριαινοῦν=to break up as with a trident. "The word, a rare one, is here employed for the sake of the play upon its first syllable and that of δικέλλῃ": R.

## THE PEACE, 566-590

TH. Yes, by Zeus ! the well-armed mattock  
                                seems to sparkle as we gaze,  
And the burnished pitchforks glitter  
                                in the sun's delighted rays.  
Very famously with those  
                                will they clear the vineyard rows.  
So that I myself am eager  
                                homeward to my farm to go,  
Breaking<sup>a</sup> up the little furrows  
                                (long-neglected) with the hoe.  
Think of all the thousand pleasures,  
Comrades, which to Peace we owe,  
All the life of ease and comfort  
Which she gave us long ago :  
Figs and olives, wine and myrtles,  
Luscious fruits preserved and dried,  
Banks of fragrant violets, blowing  
By the crystal fountain's side ;  
Scenes for which our hearts are yearning,  
Joys that we have missed so long,—  
—Comrades, here is Peace returning,  
Greet her back with dance and song !

CH. Welcome, welcome, best and dearest,  
welcome, welcome, welcome home.  
We have looked and longed for thee,  
Looking, longing, wondrously,  
Once again our farms to see.  
O the joy, the bliss, the rapture,  
really to behold thee come.  
Thou wast aye our chief enjoyment,  
thou wast aye our greatest gain.  
We who ply the farmer's trade  
Used, through thy benignant aid,



# ARISTOPHANES

μόνη γὰρ ἡμᾶς ὠφέλεις.  
πολλὰ γὰρ ἐπάσχομεν  
πρὶν ποτ' ἐπὶ σοῦ γλυκέα  
καδάπανα καὶ φίλα.

τοῖς ἀγροίοισιν γὰρ ἦσθα χίδρα καὶ σωτηρία. 505  
ὥστε σὲ τά τ' ἀμπέλια  
καὶ τὰ νέα συκίδια  
τᾶλλα θ' ὅπόσ' ἔστι φυτὰ  
προσγελάσεται λαβόντ' ἄσμενα. 600

ἀλλὰ ποῦ ποτ' ἦν ἄφ' ἡμῶν τὸν πολὺν τοῦτον χρόνον  
ἦδε; τοῦθ' ἡμᾶς δίδαξον, ὦ θεῶν εὐνούστατε.  
EP. ὦ σοφώτατοι γεωργοί, τὰμὰ δὴ ξυνίετε  
ρήματ', εἰ βούλεσθ' ἀκούσαι τήνδ' ὅπως ἀπώλετο.  
πρῶτα μὲν γὰρ ἤρξεν αὐτῆς Φειδίας πράξας κακῶς. 605  
εἶτα Περικλῆς φοβηθεὶς μὴ μετάσχοι τῆς τύχης,  
τὰς φύσεις ὑμῶν δεδοικῶς καὶ τὸν αὐτοδᾶξ τρόπον,  
πρὶν παθεῖν τι δεινὸν αὐτὸς ἐξέφλεξε τὴν πόλιν,  
ἐμβαλὼν σπινθῆρα μικρὸν Μεγαρικοῦ ψηφίσματος·  
ἐξεφύσησεν τοσοῦτον πόλεμον ὥστε τῷ καπνῷ 610

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<sup>a</sup> Pheidias had been bitterly attacked as the friend of Pericles, and in the end, on the ground that in the battle-scene on the shield of his statue of Athene he had introduced likenesses of himself and Pericles, was thrown into prison and died. In consequence of this and similar attacks on Aspasia and his teacher Anaxagoras, Pericles according to Plutarch (*Per.* c. 30-31, 32) "fearing the dicasteries," stirred up the Peloponnesian War. See R.

## THE PEACE, 591-610

All the joys of life to hold.  
Ah ! the unbought pleasures free  
Which we erst received of thee  
In the merry days of old,  
When thou wast our one salvation  
                    and our roasted barley grain.  
Now will all the tiny shoots,  
Sunny vine and fig-tree sweet,  
All the happy flowers and fruits,  
Laugh for joy thy steps to greet.

Ah, but where has Peace been hiding  
all these long and weary hours?  
Hermes, teach us all the story,  
kindest of the heavenly Powers.  
**HE.** O most sapient worthy farmers,  
listen now and understand,  
If you fain would learn the reason,  
why it was she left the land.  
Pheidias began the mischief,  
having come to grief and shame,<sup>a</sup>  
Pericles was next in order,  
fearing he might share the blame,  
Dreading much your hasty temper,  
and your savage bulldog ways,  
So before misfortune reached him,  
he contrived a flame to raise,  
By his Megara-enactment<sup>b</sup>  
setting all the world ablaze.  
Such a bitter smoke ascended  
while the flames of war he blew,

<sup>b</sup> "This was the famous interdict prohibiting the Megarians from all intercourse with any part of the Athenian empire (Thuc. i. 67; *A.* 532-4)": R.

# ARISTOPHANES

πάντας Ἑλλήνας δακρύσαι τοὺς τ' ἐκεῖ τοὺς τ'  
ἐνθάδε.

ὥς δ' ἅπαξ τὸ πρῶτον ἤκουσ', ἐψόφησεν ἄμπελος  
καὶ πίθος πληγείς ὑπ' ὀργῆς ἀντελάκτισεν πίθῳ·  
οὐκέτ' ἦν οὐδείς ὁ παύσων, ἦδε δ' ἠφανίζετο.

ΤΡ. ταῦτα τοίνυν μὰ τὸν Ἀπόλλω ἔγωγε πεπύσμηνα  
οὐδενός, 615

οὐδ' ὅπως αὐτῇ προσήκοι Φειδίας ἡκηκόειν.

ΧΟ. οὐδ' ἔγωγε, πλήν γε νυνί. ταῦτ' ἄρ' εὐπρόσωπος  
ἦν,

οὔσα συγγενῆς ἐκείνου. πολλά γ' ἡμᾶς λανθάνει.

ΕΡ. κἄτ' ἐπειδὴ ᾔγνωσαν ὑμᾶς αἱ πόλεις ὧν ἤρχεστε  
ἡγριωμένους ἐπ' ἀλλήλοισι καὶ σεσηρότας, 620

πάντ' ἐμηχανῶντ' ἐφ' ὑμῖν, τοὺς φόρους φοβού-  
μεναι,

κἀνέπειθον τῶν Λακῶνων τοὺς μεγίστους χρήμα-  
σιν.

οἱ δ' αὖτ' ὄντες αἰσχροκερδεῖς καὶ διειρωνόξενοι  
τήνδ' ἀπορρήψαντες αἰσχυρῶς τὸν πόλεμον ἀνῆρ-  
πασαν·

κἄτα τὰκείνων γε κέρδη τοῖς γεωργοῖς ἦν κακά· 625

αἱ γὰρ ἐνθένδ' αὖ τριήρεις ἀντιτιμωρούμεναι

οὐδὲν αἰτίων ἂν ἀνδρῶν τὰς κράδας κατήσθιον.

<sup>a</sup> The Greek adds "as being his kinswoman."

<sup>b</sup> φόρους, the famous "tribute of Delos" imposed on her allies by Athens, with the result that they became ἀντὶ συμμάχων ὑποτελεῖς καὶ δοῦλοι (Plut. *Cimon*, c. 11.)

<sup>c</sup> The Spartans were always reproached for greed for money, and διειρωνόξενοι seems to allude to their constant "exclusion of foreigners" (ξενηλασία).

<sup>d</sup> i.e. to ravage the coasts of Peloponnesus.

**THE PEACE, 611-627**

That from every eye in Hellas  
                    everywhere the tears it drew.  
Wailed the vine, and rent its branches,  
                    when the evil news it heard ;  
Butt on butt was dashed and shivered,  
                    by revenge and anger stirred ;  
There was none to stay the tumult ;  
                    Peace in silence disappeared.

R. By Apollo I had never  
heard these simple facts narrated,  
No, nor knew she was so closely  
to our Pheidias related.

i. No, nor I, till just this moment :  
that is why she looks so fair.<sup>a</sup>  
Goodness me ! how many things  
escape our notice I declare.

[illegible]

## ARISTOPHANES

ΤΡ. ἐν δίκη μὲν οὖν, ἐπεὶ τοι τὴν κορώνεών γέ μου  
ἐξέκοψαν, ἣν ἐγὼ ῥύττευσα κάζεθρεψάμην.

ΧΟ. νῆ Δί', ὦ μέλ', ἐνδίκως γε δῆτ', ἐπεὶ κάμοῦ λίθον 630  
ἐμβαλόντες ἐξμέδιμνον κυψέλην ἀπώλεσαν.

ΕΡ. κᾶτα δ' ὡς ἐκ τῶν ἀγρῶν ξυνηλθεν οὐργάτης λεώς,  
τὸν τρόπον πωλούμενος τὸν αὐτὸν οὐκ ἐμάνθανεν,  
ἀλλ' αἶτ' ὦν ἄνευ γιγάρτων καὶ φιλῶν τὰς ἰσχάδας  
ἔβλεπεν πρὸς τοὺς λέγοντας· οἱ δὲ γιγνώσκοντες εὖ 635  
τοὺς πένητας ἀσθενοῦντας κάποροῦντας ἀλφίτων,  
τῇνδε μὲν δικροῖς ἐώθουν τὴν θεὸν κεκράγμασιν,  
πολλάκις φανείσαν αὐτὴν τῇσδε τῆς χώρας πόθῳ,  
τῶν δὲ συμμάχων ἔσειον τοὺς παχεῖς καὶ πλουσίους,  
αἰτίας ἂν προστιθέντες, ὡς φρονοῖ τὰ Βρασίδου. 640  
εἴτ' ἂν ὑμεῖς τοῦτον ὥσπερ κυνίδι' ἐσπαράττετε·  
ἡ πόλις γὰρ ὠχριῶσα κὰν φόβῳ καθημένη  
ἅττα διαβάλοι τις αὐτῇ, ταῦτ' ἂν ἦδιστ' ἦσθιεν.  
οἱ δὲ τὰς πληγὰς ὀρώντες ἄς ἐτύπτονθ', οἱ ξένοι

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<sup>a</sup> Who was conducting successful operations against the Athenian tributaries to the N.W. of the Aegean; cf. *W.* 474 ξυνὼν Βρασίδα= "a traitor."

## THE PEACE, 628-644

- a. Very justly, very justly !  
richly had they earned the blow,  
Lopping down the dusky fig-tree  
I had loved and nurtured so.
- i. Very justly, very justly !  
since my great capacious bin,  
Ugh ! the rascals came across it,  
took a stone, and stove it in.
- e. Then your labouring population,  
flocking in from vale and plain,  
Never dreamed that, like the others,  
they themselves were sold for gain,  
But as having lost their grape-stones,  
and desiring figs to get,  
Every one his rapt attention  
on the public speakers set ;  
These beheld you poor and famished,  
lacking all your home supplies,  
Straight they pitchforked out the Goddess,  
scouting her with yells and cries,  
Whensoe'er (for much she loved you)  
back she turned with wistful eyes.  
Then with suits they vexed and harassed  
your substantial rich allies,  
Whispering in your ear, "*The fellow*  
*leans to Brasidas,*"<sup>a</sup> " and you  
Like a pack of hounds in chorus  
on the quivering victim flew.  
Yea, the City, sick and pallid,  
shivering with disease and fright,  
Any calumny they cast her,  
ate with ravenous appetite.  
Till at last your friends perceiving  
whence their heavy wounds arose,

# ARISTOPHANES

χρυσίῳ τῶν ταῦτα ποιούντων ἐβύνουν τὸ στόμα, 645  
ὥστ' ἐκείνους μὲν ποιῆσαι πλουσίους, ἢ δ' Ἑλλὰς  
ἂν

ἐξερημωθείσ' ἂν ὑμᾶς ἔλαθε. ταῦτα δ' ἦν ὁ δρῶν  
βυρσοπώλης.

- TR. παῦε παῦ', ὦ δέσποθ' Ἑρμῇ, μὴ λέγε,  
ἀλλ' ἔα τὸν ἄνδρ' ἐκείνον, οὔπερ ἔστ', εἶναι κάτω.  
οὐ γὰρ ἡμέτερος ἔτ' ἔστ' ἐκείνος ἀνὴρ, ἀλλὰ σός. 650  
ἅπτ' ἂν οὖν λέγῃς ἐκείνον,  
κεῖ πανούργος ἦν, ὅτ' ἔζη,  
καὶ λάλος καὶ συκοφάντης  
καὶ κύκηθρον καὶ τάρακτρον,  
ταυθ' ἀπαξάπαντα νυνὶ 655  
τοὺς σεαυτοῦ λοιδορεῖς.

ἀλλ' ὅ τι σιωπᾷς, ὦ πότνια, κάτειπέ μοι.

- EP. ἀλλ' οὐκ ἂν εἴποι πρὸς γε τοὺς θεωμένους·  
ὀργὴν γὰρ αὐτοῖς ὦν ἔπαθε πολλὴν ἔχει.

- TR. ἢ δ' ἀλλὰ πρὸς σέ μικρὸν εἰπάτω μόνον. 660

- EP. εἴφ' ὅ τι νοεῖς αὐτοῖσι πρὸς ἔμ', ὦ φιλτάτη.  
ἴθ' ὦ γυναικῶν μισοπορπακιστάτη.

εἶεν, ἀκούω. ταυτ' ἐπικαλεῖς; μανθάνω.

ἀκούσαθ' ὑμεῖς ὦν ἔνεκα μομφὴν ἔχει.

ἐλθοῦσά φησιν αὐτομάτη μετὰ τὰν Πύλῳ  
σπονδῶν φέρουσα τῇ πόλει κίστην πλέαν 665  
ἀποχειροτονηθῆναι τρεῖς ἐν τῇ κκλησίᾳ.

- TR. ἡμάρτομεν ταυτ'· ἀλλὰ συγγνώμην ἔχε·  
ὁ νοῦς γὰρ ἡμῶν ἦν τότε ἐν τοῖς σκύτεσιν.

<sup>a</sup> i.e. Cleon.

<sup>b</sup> i.e. as conductor of the dead to the world below.

<sup>c</sup> "This word involves a twofold allusion: first, to the tanning trade of Cleon; and secondly, to the shields, *scuta*, which were made of hides": R.





# ARISTOPHANES

- EP. ἴθι νυν, ἄκουσον οἶον ἄρτι μ' ἤρετο· 670  
 ὅστις κακόνους αὐτῇ μάλιστ' ἦν ἐνθάδε,  
 χῶστις φίλος κᾶσπευδεν εἶναι μὴ μάχας.
- TP. εὐνούστατος μὲν ἦν μακρῷ Κλεώνυμος.
- EP. ποῖός τις οὖν εἶναι δοκεῖ τὰ πολεμικά  
 ὁ Κλεώνυμος;
- TP. ψυχὴν γ' ἄριστος, πλήν γ' ὅτι 675  
 οὐκ ἦν ἄρ', οὐπὲρ φησιν εἶναι, τοῦ πατρός.  
 εἰ γάρ ποτ' ἐξέλθοι στρατιώτης, εὐθέως  
 ἀποβολιμαῖος τῶν ὄπλων ἐγίγνετο.
- EP. ἔτι νῦν ἄκουσον οἶον ἄρτι μ' ἤρετο·  
 ὅστις κρατεῖ νῦν τοῦ λίθου τοῦ 'ν τῇ πυκνί. 680
- TP. Ἰπέρβολος νῦν τοῦτ' ἔχει τὸ χωρίον.  
 αὐτῇ, τί ποιεῖς; τὴν κεφαλὴν ποῖ περιάγεις;
- EP. ἀποστρέφεται τὸν δῆμον ἀχθῆσθαι ὅτι  
 αὐτῷ πονηρὸν προστάτην ἐπεγράψατο.
- TP. ἀλλ' οὐκ ἐτ' αὐτῷ χρησόμεθ' οὐδέν, ἀλλὰ νῦν 685  
 ἀπορῶν ὁ δῆμος ἐπιτρόπου καὶ γυμνὸς ὦν  
 τοῦτον τέως τὸν ἄνδρα περιεζώσατο.
- EP. πῶς οὖν ξυνοίσει ταῦτ', ἐρωτᾷ, τῇ πόλει;
- TP. εὐβουλότεροι γενησόμεθα.
- EP. τρόπῳ τίνι;
- TP. ὅτι τυγχάνει λυχνοποιὸς ὦν. πρὸ τοῦ μὲν οὖν 690  
 ἐψηλαφῶμεν ἐν σκότῳ τὰ πράγματα,  
 νυνὶ δ' ἅπαντα πρὸς λύχρον βουλευόμεν.
- EP. ὦ ὦ,  
 οἶά μ' ἐκέλευσεν ἀναπυθῆσθαι σου.
- TP. τὰ τί;
- EP. πάμπολλα, καὶ τὰρχαῖ' ἃ κατέλιπεν τότε.  
 πρῶτον δ' ὅ τι πράττει Σοφοκλέης ἀνῆρετο. 695

<sup>a</sup> ἀποβολιμαῖος "a caster-away" is used with a pun on ὑποβολιμαῖος "a supposititious child."

## THE PEACE, 670–695

HE. Well then, attend to what she asks me now.  
Who in your city loves her least? and who  
Loves her the best and shrinks from fighting most?

TR. Cleonymus, I think, by far the most.

HE. What sort of man is this Cleonymus  
In military matters?

TR. Excellent :

Only he's not his so-called father's son ;  
For if he goes to battle, in a trice  
He proves himself a castaway—of shields.<sup>a</sup>

HE. Still further listen what she asks me now.  
Who is it now that sways the Assembly-stone<sup>b</sup>?

TR. Hyperbolus <sup>c</sup> at present holds the place.  
But how now, Mistress? Why avert your eyes?

HE. She turns away in anger from the people,  
For taking to itself so vile a leader.

TR. He's a mere makeshift : we'll not use him now.  
'Twas that the people, bare and stripped of leaders,  
Just caught him up to gird itself withal.

HE. She asks how this can benefit the state.

TR. 'Twill make our counsels brighter.

HE. Will it? how?

TR. Because he deals in lamps : before he came  
We all were groping in the dark, but now  
His lamps may give our council-board some light.

HE. Oh! oh!

What things she wants to know !

TR. What sort of things?

HE. All the old things existing when she left.  
And first, she asks if Sophocles be well.

<sup>b</sup> The famous Bema, a rock in the centre of the Pnyx, from which the orators spoke.

<sup>o</sup> The lamp-maker, who succeeded Cleon in popular favour.

# ARISTOPHANES

- TP. εὐδαιμονεῖ· πάσχει δὲ θαυμαστόν.  
 EP. τὸ τί;  
 TP. ἐκ τοῦ Σοφοκλέους γίγνεται Σιμωνίδης.  
 EP. Σιμωνίδης; πῶς;  
 TP. ὅτι γέρων ὦν καὶ σαπρὸς  
κέρδους ἕκατι κἂν ἐπὶ ῥίπὸς πλέοι.  
 EP. τί δαί; Κρατῖνος ὁ σοφὸς ἔστιν;  
 TP. ἀπέθανεν, 700  
ὅθ' οἱ Λάκωνες ἐνέβαλον.  
 EP. τί παθών;  
 TP. ὁ τι;  
 ὠρακιάσας· οὐ γὰρ ἐξηνέσχετο  
 ἰδὼν πίθον καταγνύμενον οἴνου πλέων.  
 χαῖτερα· πόσ' ἄττ' οἶει γεγενῆσθ' ἐν τῇ πόλει;  
 ὥστ' οὐδέποτε, ὦ δέσποιν', ἀφησόμεθά σου. 705  
 EP. ἴθι νυν, ἐπὶ τούτοις τήν 'Οπώραν λάμβανε  
 γυναικα σαντῶ τήνδε· κἄτ' ἐν τοῖς ἀγροῖς  
 ταύτῃ ξυνοικῶν ἐκποιοῦ σαντῶ βότρυν.  
 TP. ὦ φιλτάτη, δεῦρ' ἔλθε καὶ δός μοι κύσαι. 710  
 ἄρ' ἂν βλαβῆναι διὰ χρόνου τί σοι δοκῶ,  
 ὦ δέσποθ' Ἑρμῇ, τῆς 'Οπώρας κατελάσας;  
 EP. οὐκ, εἴ γε κυκεῶν' ἐπιπίοις βληχωνίαν.  
 ἀλλ' ὥς τάχιστα τήνδε τὴν Θεωρίαν  
 ἀπάγαγε τῇ βουλῇ λαβών, ἥσπερ ποτ' ἦν.  
 TP. ὦ μακαρία βουλή σὺ τῆς Θεωρίας, 715  
 ὅσον ροφήσεις ζωμὸν ἡμερῶν τριῶν,  
 ὅσας δὲ κατέδει χόλικας ἐφθὰς καὶ κρέα.  
 ἀλλ', ὦ φίλ' Ἑρμῇ, χαῖρε πολλά.

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<sup>a</sup> Simonides was, says the Scholiast, the first poet who wrote for hire, and he had a bad reputation as "a lover of money"

# THE PEACE, 696-718

- TR. He's well, but strangely metamorphosed.  
 HE. How ?  
 TR. He's now Simonides, not Sophocles.  
 HE. What do you mean ?  
 TR. He's grown so old and sordid,<sup>a</sup>  
 He'd put to sea upon a sieve for money.<sup>b</sup>  
 HE. Lives the old wit Cratinus <sup>c</sup> ?  
 TR. No ; he perished  
 When the Laconians made their raid.  
 HE. How so ?  
 TR. Swooned dead away : he could not bear to see  
 A jolly butt of wine all smashed and wasted.  
 Much, much beside we've suffered ; wherefore, lady,  
 We'll never never let you go again.  
 HE. Then on these terms I'll give you Harvesthome  
 To be your bride and partner in your fields.  
 Take her to wife, and propagate young vines.  
 TR. O Harvesthome ! come here and let me kiss you.  
 But, Hermes, won't it hurt me if I make  
 Too free with fruits of Harvesthome at first ?  
 HE. Not if you add a dose of pennyroyal.<sup>d</sup>  
 But, since you're going, please to take Mayfair  
 Back to the Council, whose of old she was.  
 TR. O happy Council to possess Mayfair !  
 O what a three-days' carnival you'll have !  
 Whatsoup ! what tripe ! what delicatetender meat !  
 But fare thee well, dear Hermes.

(φιλοχρήματος). There is no similar charge against Sophocles elsewhere.

<sup>b</sup> The proverb is θεοῦ θέλοντος κἂν ἐπὶ ῥιπὶς πλείους : Schol.

<sup>c</sup> The comic poet who in 423, when A. produced the *Clouds*, carried off the prize with his *Flagon* (Ἰντινῆ), and is said to have died the year after at the age of ninety-seven.

<sup>d</sup> Used to form a medicinal draught that counteracted the effects of eating too much fruit : Schol.

# ARISTOPHANES

- ΕΡ. καὶ σύ γε,  
ὦνθρωπε, χαίρων ἄπιθι καὶ μέμνησό μου.
- ΤΡ. ὦ κάνθαρ', οἴκαδ' οἴκαδ' ἀποπετώμεθα. 720
- ΕΡ. οὐκ ἐνθάδ', ὦ τᾶν, ἔστι.
- ΤΡ. ποῖ γὰρ οἴχεται;
- ΕΡ. ὑφ' ἄρματ' ἐλθὼν Ζηνὸς ἀστραπηφορεῖ.
- ΤΡ. πόθεν οὖν ὁ τλήμων ἐνθάδ' ἔξει σιτία;
- ΕΡ. τὴν τοῦ Γανυμήδους ἀμβροσίαν σιτήσεται.
- ΤΡ. πῶς δῆτ' ἐγὼ καταβήσομαι;
- ΕΡ. θάρρει, καλῶς· 725  
τῇδ' παρ' αὐτὴν τὴν θεόν.
- ΤΡ. δεῦρ', ὦ κόραι,  
ἔπεσθον ἅμ' ἐμοὶ θάπτον, ὥς πολλοὶ πάνυ  
ποθοῦντες ὑμᾶς ἀναμένουσ' ἐστυκότες.
- ΧΟ. ἀλλ' ἔθι χαίρων· ἡμεῖς δὲ τέως τάδε τὰ σκεύη  
παραδόντες  
τοῖς ἀκολουθοῖς δῶμεν σώζειν, ὥς εἰώθασι  
μάλιστα 730  
περὶ τὰς σκηναὺς πλείστοι κλέπται κυπτάζειν καὶ  
κακοποιεῖν.  
ἀλλὰ φυλάττετε ταῦτ' ἀνδρείως· ἡμεῖς δ' αὖ τοῖσι  
θεαταῖς,  
ἣν ἔχομεν ὁδὸν λόγων εἴπωμεν, ὅσα τε νοῦς  
ἔχει.
- Χρῆν μὲν τύπτειν τοὺς ραβδούχους, εἴ τις  
κωμωδοποιητῆς

# THE PEACE, 718-734

HE. And do you  
Farewell, dear mortal, and remember me.  
TR. Home, home, my beetle ! let us now fly home.  
HE. Your beetle's gone, my friend.  
TR. Why, where's he gone to ?  
HE. Yoked to the car of Zeus, he bears the thunder.  
TR. What will he get to eat, poor creature, there ?  
HE. Why, Ganymede's ambrosia, to be sure.  
TR. And how shall I get down ?  
HE. O well enough.  
There, by the side of Peace.  
TR. Now girls, now girls,  
Keep close to me : our youngsters I well know  
Are sore all over for the love of you.

CH. Yes, go, and good fortune escort you,<sup>a</sup> my friend ;  
meanwhile the machines and the wraps,  
We'll give to our faithful attendants to guard,  
for a number of dissolute chaps  
Are sure to be lurking about on the stage,  
to pilfer and plunder and steal ;  
Here, take them and watch them and keep them with care,  
while we to the audience reveal  
The mind of our Play, and whatever we may  
By our native acumen be prompted to say.

'TWERE proper and right for the Ushers <sup>b</sup> to smite,  
if ever a bard, we confess,

<sup>a</sup> " Whilst the scenes are being shifted back, so as again to represent the house of Trygaeus, the Chorus, handing over to the theatrical attendants the implements employed in the recovery of Peace, turn towards the audience, and deliver the Parabasis " : R.

<sup>b</sup> Officers who kept order in the theatre.

## ARISTOPHANES

αὐτὸν ἐπῆναι πρὸς τὸ θέατρον παραβὰς ἐν τοῖς ἀνα-  
παίστοις. 735  
εἰ δ' οὖν εἰκὸς τινα τιμῆσαι, θύγατερ Διός, ὅστις ἄριστος  
κωμωδοδιδάσκαλος ἀνθρώπων καὶ κλεινότατος γεγένη-  
ται,  
ἄξιος εἶναί φησ' εὐλογίας μεγάλης ὁ διδάσκαλος ἡμῶν.  
πρῶτον μὲν γὰρ τοὺς ἀντιπάλους μόνος ἀνθρώπων κατ-  
έπαυσεν  
εἰς τὰ ῥάκια σκώπτοντας ἀεὶ καὶ τοῖς φθειρσὶν πολε-  
μοῦντας. 740  
τούς θ' Ἡρακλέας τοὺς μάττοντας, καὶ τοὺς πεινῶντας  
ἐκείνους,  
τοὺς φεύγοντας κάξαπατῶντας καὶ τυπτομένους ἐπίτηδες,  
ἐξήλασ' ἀτιμώσας πρῶτος, καὶ τοὺς δούλους παρέλυσεν,  
οὓς ἐξῆγον κλάοντας ἀεὶ, καὶ τούτους οὖνεκα τουδί,  
ἦν ὁ σύνδουλος σκώψας αὐτοῦ τὰς πληγὰς, εἶπ' ἀνέροιτο, 745  
“ὦ κακόδαιμον, τί τὸ δέρμ' ἔπαθες; μῶν ὑστριχὺς  
εἰσέβαλέν σοι  
εἰς τὰς πλευρὰς πολλῇ στρατιᾷ κἀδενδροτόμησε τὸ  
νῶτον;”  
τοιαῦτ' ἀφελὼν κακὰ καὶ φόρτον καὶ βωμολοχεύματ'  
ἀγεννῇ,  
ἐποίησε τέχνην μεγάλην ἡμῶν καπύργωσ' οἰκοδομήσας  
ἔπεσιν μεγάλοις καὶ διανοίαις καὶ σκώμμασιν οὐκ  
ἀγοραίοις. 750

<sup>a</sup> The “anapaests” are the Parabasis proper, 734-64, where the poet addresses his audience directly in his own person. Throughout and especially in his attack on Cleon A. “actually borrows, with but slight alterations, from the Parabasis of the *Wasps* acted in the preceding year”: R.

<sup>b</sup> Copied from Simonides, *ei δ' ἄρα τιμῆσαι, θύγατερ Διός, ὅστις*

## THE PEACE, 735–750

Were to fill with the praise of himself and his plays  
 our own anapaestic "address.  
 But if ever, O daughter of Zeus, it were fit  
 with honour and praise to adorn  
 A Chorus-Instructor, the ablest of men,  
 the noblest that ever was born,  
 Our Poet is free to acknowledge that he  
 is deserving of high commendation :  
 It was he that advancing, unaided, alone,  
 compelled the immediate cessation  
 Of the jokes which his rivals were cutting at rags,  
 and the battles they waged with the lice.  
 It was he that indignantly swept from the stage  
 the paltry ignoble device  
 Of a Heracles needy and seedy and greedy,  
 a vagabond sturdy and stout,  
 Now baking his bread, now swindling instead,  
 now beaten and battered about.  
 And freedom he gave to the lachrymose slave  
 who was wont with a howl to rush in,  
 And all for the sake of a joke which they make  
 on the wounds that disfigure his skin :  
 " *Why, how now, my poor knave ?* " so they bawl to the slave,  
 " *has the whipcord invaded your back,*  
*Spreading havoc around, hacking trees to the ground,*  
*with a savage resistless attack ?* "  
 Such vulgar contemptible lumber at once  
 he bade from the drama depart,  
 And then, like an edifice stately and grand,  
 he raised and ennobled the Art.  
 High thoughts and high language he brought on the stage,  
 a humour exalted and rare,

ἄριστος, | δῆμος Ἀθηναίων ἐξετέλεσσα μόνος. The "daughter of Zeus" is the Muse; cf. Hom. *Od.* i. 10.



# ARISTOPHANES

οὐκ ἰδιώτας ἀνθρωπίσκους κωμωδῶν οὐδὲ γυναῖκας,  
 ἀλλ' Ἑρακλέους ὀργήν τιν' ἔχων τοῖσι μεγίστοις  
 ἐπεχειρεῖ,  
 διαβὰς βυρσῶν ὀσμάς δεινὰς κάπειλὰς βορβοροθύμους.  
 καὶ πρῶτον μὲν μάχομαι πάντων αὐτῷ τῷ καρχαρόδοντι,  
 οὗ δεινόταται μὲν ἀπ' ὀφθαλμῶν Κύννης ἀκτῖνες  
 ἔλαμπον, 75ε  
 ἑκατὸν δὲ κύκλῳ κεφαλαὶ κολάκων οἰμωξομένων ἐλιχ-  
 μῶντο  
 περὶ τὴν κεφαλὴν, φωνὴν δ' εἶχεν χαράδρας ὄλεθρον  
 τετοκυίας,  
 φώκης δ' ὀσμήν, Λαμίας ὄρχεις ἀπλύτους, πρωκτὸν δὲ  
 καμίνου.  
 τοιοῦτον ἰδὼν τέρας οὐ κατέδεισ', ἀλλ' ὑπὲρ ὑμῶν  
 πολεμίζων  
 ἀντεῖχον αἰεὶ καὶ τῶν ἄλλων νήσων. ὦν εἵνεκα νυνὶ 760  
 ἀποδοῦναί μοι τὴν χάριν ὑμᾶς εἰκὸς καὶ μνήμονας εἶναι.  
 καὶ γὰρ πρότερον πράξας κατὰ νοῦν οὐχὶ παλαιόστρας  
 περινοστῶν  
 παῖδας ἐπείρων, ἀλλ' ἀράμενος τὴν σκευὴν εὐθύς  
 ἐχώρουν,  
 παῦρ ἀνιάσας, πόλλ' εὐφράνας, πάντα παρασχὼν τὰ  
 δέοντα.

πρὸς ταῦτα χρεῶν εἶναι μετ' ἐμοῦ 765  
 καὶ τοὺς ἄνδρας καὶ τοὺς παῖδας·  
 καὶ τοῖς φαλακροῖσι παραινοῦμεν  
 ξυσπουδάσειν περὶ τῆς νίκης.  
 πᾶς γάρ τις ἐρεῖ νικῶντος ἐμοῦ

<sup>a</sup> In K. 1097 he calls Cleon *κύνα καρχαρόδοντα*.

<sup>b</sup> A prostitute; cf. K. 765.

<sup>c</sup> i.e. practically the Athenian Empire.

## THE PEACE, 751–769

Nor stooped with a scurrilous jest to assail  
                    some small-man-and-woman affair.  
No, he at the mightiest quarry of all  
                    with the soul of a Heracles flew,  
And he braved the vile scent of the tan-pit, and went  
                    through foul-mouthed revilings for you.  
And I at the outset came down in the lists  
                    with the jagged-fanged<sup>a</sup> monster to fight,  
Whose eyeballs were lurid and glaring with flames  
                    of Cynna's<sup>b</sup> detestable light ;  
And around his forehead the thin forked tongues  
                    of a hundred sycophants quiver,  
And his smell was the smell of a seal, and his voice  
                    was a brawling tempestuous River,  
And his hinder parts like a furnace appeared,  
                    and a goblin's uncleansable liver.  
But I recked not the least for the look of the beast ;  
                    I never desponded or quailed,  
And I fought for the safety of you and the Isles<sup>c</sup> ;  
                    I gallantly fought and prevailed.  
You therefore should heed and remember the deed,  
                    and afford me my guerdon to-day,  
For I never went off to make love to the boys  
                    in the schools of athletic display  
Heretofore when I gained the theatrical prize :  
                    but I packed up my traps and departed,  
Having caused you great joy and but little annoy,  
                    and mightily pleased the true-hearted.

It is right then for all, young and old, great and small,  
Henceforth of my side and my party to be,  
And each bald-headed man should do all that he can  
That the prize be awarded to me.  
For be sure if this play be triumphant to-day,

# ARISTOPHANES

κάπὶ τραπέζῃ καὶ ξυμποσίοις, 770  
 “ φέρε τῷ φαλακρῷ, δὸς τῷ φαλακρῷ  
 τῶν τρωγαλίων, καὶ μὴ ἀφαίρει  
 γενναιοτάτου τῶν ποιητῶν  
 ἀνδρὸς τὸ μέτωπον ἔχοντος.”

Μοῦσα, σὺ μὲν πολέμους ἀπωσαμένη μετ’ ἐμοῦ [στρ. 775  
 τοῦ φίλου χόρευσον,  
 κλείουσα θεῶν τε γάμους ἀνδρῶν τε δαίτας  
 καὶ θαλίας μακάρων· σοὶ γὰρ τάδ’ ἐξ ἀρχῆς μέλει. 780  
 ἣν δέ σε Καρκίνος ἐλθὼν  
 ἀντιβολῇ μετὰ τῶν παίδων χορεῦσαι,  
 μήτ’ ὑπάκουε μήτ’ ἔλ- 785  
 θῆς συνέριθος αὐτοῖς,  
 ἀλλὰ νόμιζε πάντας  
 ὄρνυγας οἰκογενεῖς, γυλιαύχενας ὀρχηστὰς,  
 ναινοφυεῖς, σφυράδων ἀποκνίσματα, μηχανοδίφας. 790  
 καὶ γὰρ ἔφασχ’ ὁ πατήρ ὁ παρ’ ἐλπίδας  
 εἶχε τὸ δρᾶμα γαλήν τῆς 795  
 εἰσπέρας ἀπάγξαι.

τοιάδε χρή Χαρίτων δαμώματα καλλικόμων [ἀντ.  
 τὸν σοφὸν ποιητὴν  
 ὑμνεῖν, ὅταν ἡρινὰ μὲν φωνῇ χελιδῶν 800

<sup>a</sup> Plutarch notes that A. “jests at his own baldness.”

<sup>b</sup> A comic poet who together with his sons (who were dancers) is attacked at length in *W.* 1500 *seq.*

<sup>c</sup> Quails were domesticated at Athens and trained for a sport called *ὄρνυγοκοπία* (see R.) and also for fighting.

<sup>d</sup> The shape of the γύλιος or soldier's wicker wallet is unknown,

## THE PEACE, 770-800

That whene'er you recline at the feast or the wine,  
Your neighbour will say,  
" Give this to the bald-head, give that to the bald-head,<sup>a</sup>  
And take not away  
That sweetmeat, that cake, but present and bestow it  
On the man with the brow of our wonderful Poet ! "

Muse having driven afar this terrible business of war,  
Join with Me the chorus.  
Come singing of Nuptials divine and earthly banquets,  
Singing the joys of the blessed : this of old to Thee belongs.  
But and if Carcinus <sup>b</sup> coming  
Ask thee to join with his sons in choral dances,  
Hearken not, come not, stand not  
As an ally beside them,  
Think of them all as merely  
Little domestical quails,<sup>c</sup> ballet-dancers with wallet necks,<sup>d</sup>  
Nipped from the droppings of goats, small, stunted,  
machinery-hunters.  
Yea, for their father declared that the drama which  
Passed all his hopes, in the evening  
By the cat was strangled.<sup>e</sup>

These are the songs of the fair  
sweet Graces with beautiful hair,  
Which it well beseemeth  
This poet of wisdom to chant, while softly resting

but probably the epithet describes their twisted distorted figures when dancing.

<sup>a</sup> " The Scholiast says that Carcinus had composed a Play called *The Mice*, which, though esteemed by its author one of his happiest efforts, yet proved a total failure. Its untimely fate is described, as if it had been in truth the animals whose name it bore " : R.

# ARISTOPHANES

ἐξομένη κελαδῇ, χορὸν δὲ μὴ ᾿χη Μόρσιμος  
 μηδὲ Μελάνθιος, οὗ δὴ  
 πικροτάτην ὅπα γηρύσαντος ἤκουσ', 805  
 ἥνίκα τῶν τραγωδῶν  
 τὸν χορὸν εἶχον ἀδελ-  
 φός τε καὶ αὐτός, ἄμφω  
 Γοργόνες ὀψοφάγοι, βατιδοσκόποι, ἄρπυιαι, 810  
 γραοσόβαι, μίαιοι, τραγομάσχαλοι, ἰχθυολῦμαι.  
 ὧν καταχρεμψαμένη μέγα καὶ πλατὺ 815  
 Μοῦσα θεὰ μετ' ἐμοῦ ξύμ-  
 παιζε τὴν ἑορτήν.

TP. ὥς χαλεπὸν ἐλθεῖν ἦν ἄρ' εὐθὺ τῶν θεῶν.  
 ἔγωγέ τοι πεπόνηκα κομιδῇ τῷ σκέλῃ. 820  
 μικροὶ δ' ὀρᾶν ἄνωθεν ἦσθ'. ἔμοιγέ τοι  
 ἀπὸ τοῦρανοῦ ᾿φαίνεσθε κακοήθεις πάνυ,  
 ἐντευθενὶ δὲ πολὺ τι κακοθήεστεροι.

ΟΙΚΕΤΗΣ. ὦ δέσποθ', ἦκεις;

TP. ὥς ἐγὼ ᾿πυθόμην τινός.

ΟΙ. τί δ' ἔπαθες;

TP. ἥλγουν τῷ σκέλῃ μακρὰν ὁδὸν 825  
 διεληλυθώς.

ΟΙ. ἴθι νυν, κάτειπέ μοι,

TP. τὸ τί;

ΟΙ. ἄλλον τιν' εἶδες ἄνδρα κατὰ τὸν ἀέρα  
 πλανώμενον πλὴν σαντόν;

TP. οὐκ, εἰ μὴ γέ που  
 ψυχὰς δύο ἢ τρεῖς διθυραμβοδιδασκάλων.

<sup>a</sup> He and Melanthius are two poor tragic authors. For Morsimus cf. *K.* 401, *F.* 151. Melanthius is attacked as a glutton, 1009, and as leprous, *B.* 151.

<sup>b</sup> "This is the Servant who at the commencement of the Play was superintending the feeding of the beetle, and was called 'the

## THE PEACE, 801-829

Warbles the swallow of spring ; and Morsimus <sup>a</sup> no  
chorus gains,

No, nor Melanthius either.

Well I remember his shrill discordant chatter,

When the tragedians' chorus

He and his brother tutored,

Both of them being merely

Gorgons, devourers of sweets, skate-worshippers, and  
harpies,

Pests of old maids, rank fetid as goats, destroyers of  
fishes.

Thou having spit on them largely and heavily,

Join in the festival dances,

Heavenly Muse, beside me.

TR. O what a job it was to reach the Gods !

I know I'm right fatigued in both my legs.

How small ye seemed down here ! why from above

Methought ye looked as bad as bad could be,

But here ye look considerably worse.

SERVANT.<sup>b</sup> What, master, you returned !

TR. So I'm informed.

SE. What have you got ?

TR. Got ? pains in both my legs.

Faith ! it's a rare long way.

SE. Nay, tell me,

TR. What ?

SE. Did you see any wandering in the air

Besides yourself ?

TR. No ; nothing much to speak of,

Two or three souls of dithyrambic poets.

First Servant.' He is the steward or confidential attendant of  
Trygaeus, and in that character he co-operates with his master  
during the remainder of the Comedy " : R.

# ARISTOPHANES

- ΟΙ. τί δ' ἔδρων;
- ΤΡ. ξυνελέγοντ' ἀναβολὰς ποτώμεναι, 830  
τὰς ἐνδιαεριανερηνχέτους τινάς.
- ΟΙ. οὐκ ἦν ἄρ' οὐδ' ἅ λέγουσι κατὰ τὸν ἀέρα,  
ὥς ἀστέρες γιγνόμεθ', ὅταν τις ἀποθάνῃ;
- ΤΡ. μάλιστα.
- ΟΙ. καὶ τίς ἐστιν ἀστήρ νῦν ἐκεῖ;
- ΤΡ. Ἴων ὁ Χίος, ὅσπερ ἐποίησεν πάλαι 835  
ἐνθάδε τὸν Ἀοῖον ποθ'. ὥς δ' ἦλθ', εὐθέως  
Ἀοῖον αὐτὸν πάντες ἐκάλουν ἀστέρα.
- ΟΙ. τίνες γάρ εἰς' οἱ διατρέχοντες ἀστέρες,  
οἱ καόμενοι θεούσιν;
- ΤΡ. ἀπὸ δείπνου τινὲς  
τῶν πλουσίων οὗτοι βαδίζουσ' ἀστέρων, 840  
ἱπνοὺς ἔχοντες, ἐν δὲ τοῖς ἱπνοῖσι πῦρ.  
ἀλλ' εἷσαγ' ὥς τάχιστα ταυτηνὶ λαβών,  
καὶ τὴν πύελον κατάκλυζε, καὶ θέρμαιν' ὕδωρ.  
στόρνυ τ' ἐμοὶ καὶ τῇδε κουρίδιον λέχος.  
καὶ ταῦτα δράσας ἦκε δεῦρ' αὐθις πάλιν. 845  
ἐγὼ δ' ἀποδώσω τήνδε τῇ βουλῇ τέως.
- ΟΙ. πόθεν δ' ἔλαβες ταύτας σύ;
- ΤΡ. πόθεν; ἐκ τοῦρανοῦ.
- ΟΙ. οὐκ ἂν ἔτι δοίην τῶν θεῶν τριώβολον,  
εἰ πορνοβοσκοῦσ' ὥσπερ ἡμεῖς οἱ βροτοί.
- ΤΡ. οὐκ, ἀλλὰ κακεῖ ζῶσιν ἀπὸ τούτων τινές. 850
- ΟΙ. ἄγε νυν ἴωμεν. εἰπέ μοι, δῶ καταφαγεῖν  
ταύτη τι;
- ΤΡ. μηδέν· οὐ γὰρ ἐβελήσει φαγεῖν  
οὗτ' ἄρτον οὔτε μᾶζαν, εἰωθυῖ' αἰ  
παρὰ τοῖς θεοῖσιν ἀμβροσίαν λείχειν ἄνω.
- ΟΙ. λείχειν ἄρ' αὐτῇ κἀνθάδε σκευαστέον. 855

<sup>a</sup> A tragic poet who seems to have died shortly before. The

# THE PEACE, 830-855

SE. What were they after ?

TR. Flitting round for odes,  
Those floating-on-high-in-the-airy-sky affairs.

SE. Then 'tisn't true what people say about it,  
That when we die, we straightway turn to stars ?

TR. O yes it is.

SE. And who's the star there now ?

TR. Ion of Chios,<sup>a</sup> who on earth composed  
"Star o' the Morn," and when he came there, all  
At once saluted him as "Star o' the Morn."

SE. And did you learn about those falling stars  
Which sparkle as they run ?

TR. Yes, those are some  
Of the rich stars returning home from supper,  
Lanterns in hand, and in the lanterns fire.  
But take this girl at once, and lead her in ;  
Deluge the bath, and make the water warm ;  
Then spread the nuptial couch for her and me :  
And when you've finished, hither come again.  
Meanwhile I'll give this other to the Council.

SE. Whence have you brought these maidens ?

TR. Whence ? from heaven

SE. I wouldn't give three halfpence for the Gods  
If they keep brothels as we mortals do.

TR. No, no ; yet even there some live by these.

SE. Come on then, mistress : tell me, must I give her  
Nothing to eat ?

TR. O no, she will not touch  
Our wheat and barley bread : her wont has been  
To lap ambrosia with the Gods in heaven.

SE. Lap ! we'll prepare her lap<sup>b</sup> then here on earth.

Scholias quotes the lines referred to as 'Αοῖον ἀεροφοίταν | ἀστέρα  
μείναμεν, | ἀελίου λευκοπτέρυγα πρόδρομον.

<sup>b</sup> λείχειν is here given a coarse sense.



# ARISTOPHANES

- ΧΟ. εὐδαιμονικῶς γ' ὁ πρεσ-  
βύτης, ὅσα γ' ᾧδ' ἰδεῖν,  
τὰ νῦν τάδε πράττει.
- ΤΡ. τί δῆτ', ἐπειδὴν νυμφίον μ' ὀράτε λαμπρὸν ὄντα;
- ΧΟ. ζήλωτος ἔσει, γέρων 860  
αὐθις νέος ὦν πάλιν,  
μύρω κατάλειπτος.
- ΤΡ. οἶμαι. τί δῆτ', ὅταν ξυνὼν τῶν τιθίων ἔχωμαι;
- ΧΟ. εὐδαιμονέστερος φανεί τῶν Καρκίνου στροβίλων.
- ΤΡ. οὐκουν δικαίως; ὅστις εἰς 865  
ὄχημα κανθάρου 'πιβάς  
ἔσωσα τοὺς Ἑλλήνας, ὥστ'  
ἐν τοῖς ἀγροῖς  
ἅπαντας ὄντας ἀσφαλῶς  
κινεῖν τε καὶ καθεύδειν.
- ΟΙ. ἡ παῖς λέλονται καὶ τὰ τῆς πυγῆς καλά·  
ὁ πλακοῦς πέπεπται, σησαμῇ ξυμπλάττεται,  
καὶ τᾶλλ' ἀπαξάπαντα· τοῦ πέους δὲ δεῖ. 870
- ΤΡ. ἔθι νυν ἀποδῶμεν τήνδε τὴν Θεωρίαν  
ἀνύσαντε τῇ βουλῇ τι.
- ΟΙ. ταυτηνί; τί φῆς;  
αὕτη Θεωρία 'στίν, ἣν ἡμεῖς ποτε  
ἐπαίομεν Βραυρωνάδ' ὑποπεπωκότες;
- ΤΡ. σάφ' ἴσθι, καλήφθη γε μόλις.
- ΟΙ. ᾧ δέσποτα, 875  
ὅσῃν ἔχει τὴν πρωκτοπεντετηρίδα.
- ΤΡ. εἰεν, τίς ἐστ' ὑμῶν δίκαιος, τίς ποτε,

<sup>a</sup> An Attic deme famous for the great quinquennial festival (cf. 876) celebrated there in honour of Artemis. "Instead of saying ἐπέμπομεν (sc. τὴν πομπήν) Βραυρωνάδε, the speaker, adapt-

# THE PEACE, 856-877

- CH. O what a lucky old man !  
Truly the whole of your plan  
Prosper as well as it can.
- TR. I really wonder what you'll say  
when I'm a bridegroom spruce and gay.
- CH. All men will gaze with delight.  
Old as you are you'll be quite  
Youthful and perfumed and bright.
- TR. What, when you see her tender waist  
by these encircling arms embraced ?
- CH. Why then we'll think you happier far  
than Carcinus's twistlings are.
- TR. And justly too, methinks, for I  
On beetleback essayed to fly,  
And rescued Hellas, worn with strife,  
And stored your life  
With pleasant joys of home and wife,  
With country mirth and leisure.
- SE. Well, sir, the girl has bathed and looks divinely :  
They mix the puddings, and they've made the cakes ;  
Everything's done : we only want the husband.
- TR. Come then and let us give Mayfair at once  
Up to the Council.
- SE. What do you say ? Mayfair !  
Is this May Fair ? the Fair we kept at Brauron,<sup>a</sup>  
When we were fresh and mellow, years ago ?
- TR. Aye, and 'twas work enough to catch her.
- SE. O !  
How neat her pasterns, quite a five-year-old.
- TR. (*looking round upon the audience*)  
Now, have you any there that I can trust ?

ing his language to the Mayfair on the stage, and regardless of grammar, says *ἐπαίωμεν* (*sensu obsceno*, cf. 898) *Βραυρωνιάδε* : R.

# ARISTOPHANES

τίς διαφυλάξει τήνδε τῇ βουλῇ λαβών;  
οὗτος, τί περιγράφεις;

ΟΙ. τὸ δεῖν', εἰς Ἴσθμ.

σκηνὴν ἑμαυτοῦ τῷ πέει καταλαμβάνω. 880

ΤΡ. οὐπω λέγεθ' ὑμεῖς τίς ὁ φυλάξων; δεῦρο σύ·  
καταθήσομαι γὰρ ἐς μέσους αὐτός σ' ἄγων.

ΟΙ. ἐκεινοσὶ νεύει.

ΤΡ. τίς;

ΟΙ. ὅστις; Ἀριφράδης,  
ἄγειν παρ' αὐτὸν ἀντιβολῶν.

ΤΡ. ἀλλ', ὦ μέλε,

τὸν ζωμὸν αὐτῆς προσπεσὼν ἐκλάψεται. 885

ἄγε δὴ σὺ κατάθου πρῶτα τὰ σκευὴ χαμαί.

βουλῇ, πρυτάνεις, ὁρᾶτε τὴν Θεωρίαν.

σκέψασθ' ὅσ' ὑμῖν ἀγαθὰ παραδώσω φέρων,

ὥστ' εὐθέως ἄραντας ὑμᾶς τὼ σκέλῃ 890

ταύτης μετέωρα καταγαγεῖν ἀνάρρυσιν.

τουτὶ δ' ὁρᾶτε τοῦπτάνιον ἡμῖν καλόν.

διὰ ταῦτα καὶ κεκάπνικέ τᾶρ· ἐνταῦθα γὰρ  
πρὸ τοῦ πολέμου τὰ λάσανα τῇ βουλῇ ποτ' ἦν.

ἔπειτ' ἀγῶνά γ' εὐθὺς ἐξέσται ποιεῖν 895

ταύτην ἔχουσιν αὖριον καλὸν πάνν,

ἐπὶ γῆς παλαίειν, τετραποδηδὸν ἐστάναι,

[πλαγίαν καταβάλλειν, ἐς γόνατα κύβδ' ἐστάναι,]

καὶ παγκράτιόν γ' ὑπαλευψαμένοις νεανικῶς

παίειν, ὀρύττειν, πύξ ὁμοῦ καὶ τῷ πέει·

<sup>a</sup> While Trygaeus is speaking to the audience, the servant τῷ δακτύλῳ περιγράφει, draws a line with his finger round τὰ ἰσχία, so as to include τὸ αἰδοῖον τῆς Θεωρίας. Being asked what he is doing, he explains that it is there he wishes to pitch his tent at the approaching games, εἰς Ἴσθμια: R.

<sup>b</sup> A man of filthy habits; cf. K. 1285, W. 1283.

<sup>c</sup> "Trygaeus here advances with Mayfair to that part of the

# THE PEACE, 878-898

One who will lead her safely to the Council ?

(*To the servant*)

What are you scribbling ?

SE. Marking out a place

To pitch my tent in, at the Isthmian games.<sup>a</sup>

TR. Well, is there none can take her ? come to me then ;  
I'll go myself, and set you down amongst them.

SE. Here's some one making signs.

TR. Who is it ?

SE. Who !

Ariphrades<sup>b</sup> : he wants her brought *his* way.

TR. No : I can't bear his dirty, sloppy way ;  
So come to me, and lay those parcels down.

(*Leads her forward towards the βουλευτικόν.*)

Councillors ! Magistrates ! behold Mayfair !<sup>c</sup>

And O remember what a deal of fun

That word implies : what pastimes and what feasts.

See here's a famous kitchen-range she brings ;

'Tis blacked a little : for in times of Peace

The jovial Council kept its saucepans there.

Take her and welcome her with joy ; and then

To-morrow morning let the sports begin :

Then we'll enjoy the Fair in every fashion,

With boxing-matches and with wrestling-bouts,

And tricks and games, while striplings soused in oil

Try the pancratium, fist and leg combined.

stage which is nearest to the senatorial benches. In the address itself *Θεωπία* is considered, as she has already been in more passages than one, in a double aspect, as a woman and as a public spectacle ; but, neglecting allusions to the various *σπουδαίας σχήματα*, I have purposely confined my translation (if the vague paraphrase I offer be worthy of the name) to the description, which the poet intends also to give, of the legitimate amusements afforded by a public spectacle" : R.

# ARISTOPHANES

τρίτῃ δὲ μετὰ ταῦθ' ἵπποδρομίαν ἄξετε,  
 ἵνα δὴ κέλης κέλητα παρακελητιεῖ, 900<sup>i</sup>  
 ἄρματα δ' ἐπ' ἀλλήλοισιν ἀνατετραμμένα  
 φυσῶντα καὶ πνέοντα προσκινήσεται,  
 ἕτεροι δὲ κείσονται γ' ἀπεψωλημένοι  
 περὶ ταῖσι καμπαῖς ἡνίοχοι πεπτωκότες.  
 ἀλλ', ὦ πρυτάνεις, δέχεσθε τὴν Θεωρίαν. 905  
 θέας' ὡς προθύμως ὁ πρύτανις παρεδέξατο.  
 ἀλλ' οὐκ ἄν, εἴ τι προῖκα προσαγαγεῖν σ' ἔδει.  
 ἀλλ' εὖρον ἄν σ' ὑπέχοντα τὴν ἐκεχειρίαν.

ΧΟ. ἦ χρηστὸς ἀνὴρ πολί- [ἀντ.  
 ταις ἐστὶν ἅπασιν ὅς- 910  
 τις ἐστὶ τοιοῦτος.

ΤΡ. ὅταν τρυγᾷτ', εἴσεσθε πολλῶ μᾶλλον οἴος εἰμι.

ΧΟ. καὶ νῦν σύ γε δηλὸς εἶ.  
 σωτὴρ γὰρ ἅπασιν ἀν- 915  
 θρώποις γεγένησαι.

ΤΡ. φήσεις γ', ἐπειδὴν ἐκπίης οἴνου νέου λεπαστήν.

ΧΟ. καὶ πλήν γε τῶν θεῶν αἰεὶ σ' ἡγῆσόμεσθα πρῶτον.

ΤΡ. πολλῶν γὰρ ὑμῖν ἄξιος  
 Τρυγαῖος Ἀθμονεὺς ἐγώ,  
 δεινῶν ἀπαλλάξας πόνων 920  
 τὸν δημότην  
 καὶ τὸν γεωργικὸν λεών,  
 Ὑπέρβολόν τε παύσας. 921

ΟΙ. ἄγε δὴ, τί νῶν ἐντευθενὶ ποιητέον;

<sup>a</sup> i.e. unless Trygaeus bribed the Prytanis he would say, "Tis a holiday (ἐκεχειρία), we can introduce nothing into the Senate to-  
 82

## THE PEACE, 899-922

Then the third day from this, we'll hold the races ;  
 The eager jockeys riding : the great cars  
 Puffing and blowing through the lists, till dashed  
 Full on some turning-post, they reel and fall  
 Over and over : everywhere you see  
 The hapless coachmen wallowing on the plain.  
 You lucky Magistrate, receive Mayfair !  
 Just look, how pleased he seems to introduce her ;  
 You would not though, if you got nothing by it,  
 No, you'd be holding a Reception day : <sup>a</sup>

- CH. Truly we envy your fate :  
 All must allow you're a great  
 Blessing and boon to the state.
- TR. Ah, when your grapes you gather in,  
                     you'll know what sort of friend I've been.
- CH. Nay, but already 'tis known ;  
 Yea, for already we own  
 You have preserved us alone.
- TR. I think you'll think so when you drain  
                     a bowl of new made wine again.
- CH. We'll always hold you first and best,  
                     except the Gods the ever blest.
- TR. In truth you owe a deal to me,  
 Trygaeus, sprung from Athmone,  
 For I've released the burgher crew  
             And farmers too  
 From toils and troubles not a few ;  
             Hyperbolus I've done for.

SE. Now what's the next thing that we have to do ?

day." In the Greek there is a pun on *ὑπέχειν* which is regularly used with *χεῖρα* of holding the hand to receive a bribe, and *ἐκ χειρὸς* explained as "holding in the hand."

# ARISTOPHANES

- TP. τί δ' ἄλλο γ' ἢ ταύτην χύτραις ἰδρυτέον;  
 OI. χύτραισιν, ὥσπερ μεμφόμενον Ἑρμίδιον;  
 TP. τί δαὶ δοκεῖ; βούλεσθε λαρινῶ βοῦ;  
 OI. βοῦ; μηδαμῶς, ἵνα μὴ βοηθεῖν ποι δέη.  
 TP. ἀλλ' ὕτ παχείᾳ καὶ μεγάλῃ;  
 OI. μὴ μῆ.  
 TP. τιή;  
 OI. ἵνα μὴ γένηται Θεαγένους ὑγήνια.  
 TP. τῷ δὴ δοκεῖ σοι δῆτα τῶν λοιπῶν;  
 OI. οὔτ.  
 TP. οὔτ;  
 OI. ναὶ μὰ Δι'.  
 TP. ἀλλὰ τοῦτό γ' ἔστ' Ἴωνικόν  
 τὸ ῥῆμά γ'.  
 OI. ἐπίτηδές γ', ὦ, εἰ 'ν τῇ κκλησίᾳ  
 ὡς χρή πολεμεῖν λέγει τις, οἱ καθήμενοι  
 ὑπὸ τοῦ δέους λέγῳσ' Ἴωνικῶς οὔτ,  
 TP. εἶ τοι λέγεις.  
 OI. καὶ τᾶλλα γ' ὥσιν ἤπιοι.  
 ὥστ' ἐσόμεθ' ἀλλήλοισιν ἄμνοὶ τοὺς τρόπους  
 καὶ τοῖσι συμμάχοισι πρῶτεροι πολύ.  
 TP. ἴθι νυν, ἄγ' ὡς τάχιστα τὸ πρόβατον λαβὼν.  
 ἐγὼ δὲ ποριῶ βωμὸν ἐφ' οὔτου θύσομεν.  
 [στρ.  
 XO. ὡς πάνθ' οὖσ' ἂν θεὸς θέλῃ χῆ τύχῃ κατορθοῖ,  
 χωρεῖ κατὰ νοῦν, ἕτερον δ' ἑτέρῳ  
 τούτων κατὰ καιρὸν ἀπαντᾷ.

a " His business is now to inaugurate the worship of Peace  
 Restored . . . and his first suggestion is an offering of χύτραι,  
 84

# THE PEACE, 923-941

TR. What but to dedicate her shrine with pipkins? <sup>a</sup>

SE. With pipkins! like a wretched little Hermes! <sup>b</sup>

TR. Well then, what think you of a stall-fed bull?

SE. A bull? O no! no need of bull-works now.

TR. Well then, a great fat pig?

SE. No, no.

TR. Why not?

SE. Lest, like Theagenes, <sup>c</sup> we grow quite piggish.

TR. What other victim shall we have?

SE. A baalamb.

TR. A baalamb!

SE. Yes, by Zeus!

TR. But that's Ionic, <sup>d</sup>

That word is.

SE. All the better: then, you see,

If any speak for war, the whole assembly

Will talk Ionic and cry out Bah! Bah!

TR. Good, very good.

SE. And they'll be milder so,

And we shall live like lambs among ourselves,

And be much gentler towards our dear allies.

TR. There, get the sheep as quickly as you can,

I'll find an altar for the sacrifice.

CH. Sure each design, when God and fortune speed it,

Succeeds to our mind, what is wanted we find

Just at the moment we need it.

earthen pots filled with vegetables, boiled pulse and the like (*cf.* *Pl.* 1198): R.

<sup>b</sup> "The offering to Hermes of a pot containing various vegetables was made on the third day of the Anthesteria which was thence called *oi χύτροι*, Schol. at *A.* 1076, *F.* 218": R.

<sup>c</sup> A disreputable fellow, *cf.* *IV.* 1183.

<sup>d</sup> *i.e.* apparently the pronunciation of *oi* as disyllabic, in which case it can become an ejaculation of contempt as in *l.* 933.



# ARISTOPHANES

- TP. ὥς ταῦτα δῆλὰ γ' ἔσθ'· ὁ γὰρ βωμὸς θύρασι καὶ δῆ.  
 XO. ἐπείγετέ νυν ἐν ὄσῳ  
 σοβαρὰ θεόθεν κατέχει  
 πολέμου μετὰτροπος αὔρα. 945  
 νῦν γὰρ δαίμων φανερώς  
 ἐς ἀγαθὰ μεταβιβάζει.
- TP. τὸ κανοῦν πάρεστ' ὅλᾳς ἔχον καὶ στέμμα καὶ  
 μάχαιραν,  
 καὶ πῦρ γε τουτί, κοῦδὲν ἴσχει πλήν τὸ πρόβατον  
 ἡμᾶς.
- XO. οὐκουν ἀμιλλήσεσθον; ὥς 950  
 ἦν Χαῖρις ὑμᾶς ἴδη,  
 πρόσσεισιν ἄκλητος αὐ-  
 λῶν, κᾶτα τόδ' οἶδ' ὅτι  
 φυσῶντι καὶ πονουμένῳ  
 προσδώσετε δήπου. 955
- TP. ἄγε δῆ, τὸ κανοῦν λαβὼν σὺ καὶ τὴν χέρνιβα  
 περίθι τὸν βωμὸν ταχέως ἐπιδέξια.
- OI. ἰδού· λέγοις ἂν ἄλλο· περιελήλυθα.
- TP. φέρε δῆ, τὸ δαλίον τόδ' ἐμβάψω λαβῶν.  
 σείου σὺ ταχέως· σὺ δὲ πρότεινε τῶν ὀλῶν, 960  
 καὐτός τε χερνίπτου, παραδοὺς ταύτην ἐμοί,  
 καὶ τοῖσι θεαταῖς ῥίπτε τῶν κριθῶν.
- OI. ἰδού.
- TP. ἔδωκας ἤδη;
- OI. νῆ τὸν Ἑρμῆν, ὥστε γε

<sup>a</sup> After 938 T. had gone into his house and now returns with a portable altar.

<sup>b</sup> The basket contains the chaplets to deck the victim, the grain to sprinkle on its head, and beneath these the sacrificial knife.

## THE PEACE, 942-963

TR. The truths you mention none can doubt,  
for see I've brought the altar out.<sup>a</sup>

CH. Then hasten the task to perform :  
War, with its vehement storm,  
Seems for the instant to cease ;  
Its soughings decrease,  
Shifting and veering to Peace.

TR. Well, here's the basket ready stored  
with barley grain, and wreath, and sword b  
And here's the pan of sacred fire :  
the sheep alone we now require.

CH.      Make haste, make haste : if Chaeris <sup>c</sup> see,  
             He'll come here uninvited,  
 And pipe and blow to that degree,  
 His windy labours needs must be  
             By some small gift required.

TR. Here, take the basket and the lustral water,  
And pace the altar round from left to right.

SE. See, I've been round : now tell me something else.

TR. Then next I'll take this torch and dip it in.<sup>d</sup>

*(To the victim, as he sprinkles it)*

Shake your head, sirrah,

(to the servant) bring the barley, you ;  
I'll hold the bason while you wash your hands.<sup>e</sup>  
Now throw the corn amongst the audience.

SE. There.

TR. What ! thrown it out already ?

SE. Yes, by Hermes !

<sup>c</sup> ἀύλητης Θηβαῖος ἄμουσος : Schol. on *A.* 866.

<sup>a</sup> Athenaeus (ix. c. 76) explains χέριψ as "the water in which they dipped the torch, taking it from the altar, and with it they sprinkled those present to purify them."

- To purify them before offering sacrifice.

# ARISTOPHANES

- τούτων, ὅσοιπέρ εἰσι, τῶν θεωμένων  
οὐκ ἔστιν οὐδεὶς ὅστις οὐ κριθὴν ἔχει. 965
- ΤΡ. οὐχ αἱ γυναῖκες γ' ἔλαβον.  
ΟΙ. ἀλλ' εἰς ἐσπέραν  
δώσουσιν αὐταῖς ἄνδρες.
- ΤΡ. ἀλλ' εὐχόμεθα.  
τίς τῇδε; ποῦ ποτ' εἰσὶ πολλοὶ κάγαθοί;  
ΟΙ. τοισδὶ φέρε δῶ· πολλοὶ γάρ εἰσι κάγαθοί.  
ΤΡ. τούτους ἀγαθοὺς ἐνόμισας;  
ΟΙ. οὐ γάρ, οἷτινες 970  
ἡμῶν καταχεόντων ὕδωρ τοσουτονὶ  
ἐς ταὐτὸ τοῦθ' ἐστᾶσ' ἰόντες χωρίον;  
ΤΡ. ἀλλ' ὥς τάχιστ' εὐχόμεθ'· εὐχόμεσθα δῆ.
- ὦ σεμνοτάτη βασιλεία θεά,  
πότνι' Εἰρήνη, 975  
δέσποινα χορῶν, δέσποινα γάμων,  
δέξαι θυσίαν τὴν ἡμετέραν.  
ΟΙ. δέξαι δῆτ', ὦ πολυτιμήτη,  
νῇ Δία, καὶ μὴ ποίει γ' ἅπερ αἱ  
μοιχευόμεναι δρώσι γυναῖκες. 980  
καὶ γὰρ ἐκεῖναι παρακλίνασαι  
τῆς αὐλείας παρακύπτουσιν·  
κἂν τις προσέχη τὸν νοῦν αὐταῖς,  
ἀναχωροῦσιν·  
κἂτ' ἦν ἀπίη, παρακύπτουσιν. 985  
τούτων σὺ ποίει μηδὲν ἔθ' ἡμᾶς.  
ΤΡ. μὰ Δί', ἀλλ' ἀπόφηνον ὅλην σαυτὴν  
γενναιοπρεπῶς τοῖσιν ἐρασταῖς  
ἡμῖν, οἳ σου τρυχόμεθ' ἤδη

# THE PEACE, 964-989

There's not a single man amongst them all  
But has at least one corn,<sup>a</sup> I'll warrant you.

TR. Aye, but the women ?

SE. If they haven't got one,  
They'll get it by and by.

TR. Now, then to prayers :  
Who's here ? where are our honest simple folk ?

SE. Here : these are simple folk ; I'll give to them.<sup>b</sup>

TR. What, these good simple folk ?

SE. I'faith I think so ;  
Who, though we've poured such lots of water on them,  
Yet stand stock still, and never budge a step.

TR. Come, let us pray, no dallying ; let us pray.

O Peace most holy, august, serene,  
O heavenborn queen  
Of the dance and song and the bridal throng,  
These offerings take which thy votaries make.

SE. O mistress dear, we beseech you hear,  
And act not you as the wantons do :  
They love to spy at the passers by  
Through the half-closed door,  
And then if you heed, they are gone with speed ;  
If you turn away, in an instant they  
Peep out once more as they did before.  
But deal not thus unkindly with us.

TR. No, by Zeus ! but display in a true honest way  
Your perfect entire full form to our view,  
Who with constant desire

<sup>a</sup> πρὸς τὴν κριθὴν παίξει, ὅτι τὸ τῶν ἀνδρῶν αἰδοῖον κριθὴν ἔλεγον :  
Schol.

<sup>b</sup> i.e. the Chorus. "The servant presses the Chorus into the ceremony, in the character of a congregation, and plentifully besprinkles them with water, which they, it seems from 972, huddle together to avoid" : R.

# ARISTOPHANES

τρία καὶ δέκ' ἔτη.	990
λύσον δὲ μάχας καὶ κορκορυγὰς, ἵνα Λυσιμάχην σε καλῶμεν.	
παῦσον δ' ἡμῶν τὰς ὑπονοίας τὰς περικόμψους,	
αἷς στωμυλλόμεθ' εἰς ἀλλήλους·	995
μίξον δ' ἡμᾶς τοὺς Ἑλληνας πάλιν ἐξ ἀρχῆς	
φιλίας χυλῶ, καὶ συγγνώμῃ τινὶ πραοτέρᾳ κέρασον τὸν νοῦν·	
καὶ τὴν ἀγορὰν ἡμῶν ἀγαθῶν ἐμπλησθῆναι μεγάλων, σκορόδων,	1000
σικύων πρῶων, μήλων, ῥοιῶν, δούλοισι χλανισκιδίων μικρῶν·	
καὶ Βοιωτῶν γε φέροντας ἰδεῖν χῆνας, νήττας, φάττας, τροχίλους·	
καὶ Κωπᾶδων ἐλθεῖν σπυρίδας,	1005
καὶ περὶ ταύτας ἡμᾶς ἀθρόους ὀψωνοῦντας τυρβάζεσθαι	
Μορύχῳ, Τελέᾳ, Γλαυκέτῃ, ἄλλοις τένθαις πολλοῖς· κατὰ Μελάνθιον	
ἤκειν ὕστερον εἰς τὴν ἀγοράν,	1010
τὰς δὲ πεπρᾶσθαι, τὸν δ' ὀτοτύζειν, εἶτα μονωδεῖν ἐκ Μηδείας,	
ὀλόμαν ὀλόμαν, ἀποχηρωθεῖς τᾶς ἐν τεύτλοισι λοχευομένας·	
τοὺς δ' ἀνθρώπους ἐπιχαίρειν.	1015

<sup>a</sup> "Reckoning from the first embroilment of Athens with the Peloponnesian confederacy in 434 B.C., by means of the Corcyraean War": R.

## THE PEACE, 990-1015

These thirteen long years <sup>a</sup> have been pining for you.  
When our fightings are stayed, and our tumults allayed,

We will hail thee a Lady for ever :  
And O put an end to the whispers of doubt,  
These wonderful clever

Ingenious suspicions we bandy about ;  
And solder and glue the Hellenes anew

With the old-fashioned true  
Elixir of love, and attemper our mind  
With thoughts of each other more genial and kind.

Moreover we pray that our market-place may  
Be furnished each day with a goodly display,  
And for garlic, and cucumbers early and rare,  
Pomegranates, and apples in heaps to be there,  
And wee little coats for our servants to wear.  
And Boeotia to send us her pigeons and widgeons,  
And her geese and her plovers : and plentiful creels  
Once more from Copaïs to journey with eels,  
And for us to be hustling, and tussling, and bustling,  
With Morychus,<sup>b</sup> Teleas, Glaucetes, all  
The gluttons together besieging the stall,  
To purchase the fish : and then I could wish  
For Melanthius to come too late for the fair,  
And for *them* to be sold, and for *him* to despair,  
And out of his own Medea a groan

Of anguish to borrow,  
“ *I perish ! I perish ! bereaved of my sweet,  
My treasure, my darling, embowered in her beet<sup>c</sup> ;* ”  
And for all men to laugh at his sorrow.

<sup>b</sup> In the impassioned address to a Copaïc eel *A.* 885 it is spoken of as *φίλη Μωρύχῳ* who was an epicure (*cf.* *W.* 506).

<sup>c</sup> For garnishing eels with beet *cf.* *A.* 894, where an eel thus bedecked is similarly spoken of as a beautiful maiden. The lines here are said to be a parody of lines from the *Medea* of Melanthius.

# ARISTOPHANES

ταῦτ', ὦ πολυτίμητ', εὐχομένοις ἡμῖν δίδου.

ΟΙ. λαβὲ τὴν μάχαιραν· εἴθ' ὅπως μαγειρικῶς  
σφάξεις τὸν οἶν.

ΤΡ. ἄλλ' οὐ θέμις.

ΟΙ. τιῇ τί δῆ;

ΤΡ. οὐχ ἦδεται δῆπουθεν Εἰρήνη σφαγαῖς,  
οὐδ' αἵματοῦται βωμός. ἀλλ' εἴσω φέρων, 1020  
θύσας, τὰ μηρί' ἐξελὼν δεῦρ' ἔκφερε,  
χοῦτω τὸ πρόβατον τῷ χορηγῷ σώζεται.

[ἀντ.]  
ΧΟ. σέ τοι θύρασι χρή μένοντ' [ἐνθαδὶ μεθ' ἡμῶν]  
σχίζας δευρὶ τιθέναι ταχέως  
τά τε πρόσφορα πάντ' ἐπὶ τούτοις. 1025

ΤΡ. οὐκουν δοκῶ σοι μαντικῶς τὸ φρύγανον τίθεσθαι;

ΧΟ. πῶς δ' οὐχί; τί γάρ σε πέφευγ'  
ὅσα χρή σοφὸν ἄνδρα; τί δ' οὐ  
σὺ φρονεῖς, ὅποσα χρεῶν ἐσ-  
τιν τόν γε σοφῇ δόκιμον 1030  
φρενὶ πορίμῳ τε τόλμῃ;

ΤΡ. ἢ σχίζα γοῦν ἐνημμένη τὸν Στυλβίδην πιέζει,  
καὶ τὴν τράπεζαν οἶσομαι, καὶ παιδὸς οὐ δεήσει.

ΧΟ. τίς οὖν ἂν οὐκ ἐπαινέσει-  
εν ἄνδρα τοιοῦτον, ὅς-  
τις πόλλ' ἀνατλάς ἔσω-  
σε τὴν ἱερὰν πόλιν; 1035  
ὥστ' οὐχὶ μὴ παύσει ποτ' ὦν  
ζηλωτὸς ἅπασιν.

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<sup>a</sup> i.e., before sacrificing to learn the will of heaven.

## THE PEACE, 1016-1038

These things we pray ; O mistress, grant us these.

SE. Here, take the cleaver : now with clever skill  
Slaughter the sheep.

TR. No, no, I must not.

SE. Why ?

TR. Peace loves not, friend, the sight of victims slain :  
Her's is a bloodless altar. Take it in,  
And when you have slain it, bring the thighs out here.  
There : now the sheep is—saved for the Choregus.

CH. But you the while, outside with us remaining,  
Lay, handy and quick, these fagots of stick,  
Whatever is needful ordaining.

TR. Now don't you think I have laid the wood  
as well as most diviners could ?<sup>a</sup>

CH. (*admiringly*) Yes ! just what I looked for from you.

All that is wise you can do.

All things that daring and skill

Suffice to fulfil

You can perform if you will.

TR. (*coughing*) Dear ! how this lighted brand is smoking,  
your Stilbides<sup>b</sup> is nearly choking ;

I'll bring the table out with speed ;

a servant's help we shall not need.

CH. Sure all with admiration true

Will praise a man so clever,

Who passed such toils and dangers through,

And saved the holy city too ;

An envied name for ever.

<sup>b</sup> "A celebrated diviner, living at Athens when the Peace was acted. He possessed great influence over Nicias, and seems to have exercised it with singular judgement and good sense, so that his death, some time before the fatal close of the Sicilian expedition, was no inconsiderable misfortune ; cf. Plut. *Nic.* c. 23" : R.



# ARISTOPHANES

- ΟΙ. ταυτὶ δέδραται. τίθεσο τὼ μηρὼ λαβῶν.  
ἐγὼ δ' ἐπὶ σπλάγχν' εἶμι καὶ θυλήματα. 1040
- ΤΡ. ἐμοὶ μελήσει ταυτὰ γ'. ἄλλ' ἤκειν ἐχρήν.
- ΟΙ. ἰδοῦ, πάρειμι. μὼν ἐπισχεῖν σοι δοκῶ;
- ΤΡ. ὅπτα καλῶς νυν αὐτά· καὶ γὰρ οὕτοσι  
προσέρχεται δάφνη τις ἐστεφανωμένος.  
τίς ἄρα ποτ' ἐστίν;
- ΟΙ. ὥς ἀλαζῶν φαίνεται· 1045  
μάντις τίς ἐστιν.
- ΤΡ. οὐ μὰ Δι', ἀλλ' Ἱεροκλῆς  
οὗτός γέ πού 'σθ', ὁ χρησμολόγος οὐξ Ὡρεοῦ.
- ΟΙ. τί ποτ' ἄρα λέξει;
- ΤΡ. δῆλός ἐσθ' οὗτός γ' ὅτι  
ἐναντιώσεται τι ταῖς διαλλαγαῖς.
- ΟΙ. οὐκ, ἀλλὰ κατὰ τὴν κνῖσαν εἰσελήλυθεν. 1050
- ΤΡ. μή νυν ὁρᾶν δοκῶμεν αὐτόν.
- ΟΙ. εὖ λέγεις.
- ΙΕΡΟΚΛΗΣ. τίς ἢ θυσία ποθ' αὐτῇ καὶ τῷ θεῶν;
- ΤΡ. ὅπτα σὺ σιγῇ, κάπαγ' ἀπὸ τῆς ὀσφύος.
- ΙΕ. ὅτῳ δὲ θύετ' οὐ φράσεθ'; ἡ κέρκος ποιεῖ  
καλῶς.
- ΟΙ. καλῶς δῆτ', ὦ πότνι· Εἰρήνην φίλη. 1055
- ΙΕ. ἄγε νυν ἀπάρχου, κᾶτα δὸς τὰπάργματα.
- ΤΡ. ὅπταν ἄμεινον πρῶτον.
- ΙΕ. ἀλλὰ ταυταγὶ  
ἤδη 'στὶν ὀπτά.
- ΤΡ. πολλὰ πράττεεις, ὅστις εἶ.  
κατάτεμνε. ποῦ τράπεζα; τὴν σπονδὴν φέρε.

<sup>a</sup> "The μάντις predicted future events, the χρησμολόγος preserved and expounded the predictions of others. Many of them

## THE PEACE, 1039-1059

- SE. I've done the job ; here take and cook the thighs  
While I go fetch the inwards and the cates.
- TR. I'll see to this : you should have come before.
- SE. Well, here I am : I'm sure I've not been long.
- TR. Take these, and roast them nicely : here's a fellow  
Coming this way, with laurel round his head.  
Who can he be ?
- SE. He looks an arrant humbug.  
Some seer, I think.
- TR. No, no ; 'tis Hierocles,  
The oracle-mongering chap<sup>a</sup> from Oreus town.
- SE. What brings him here ?
- TR. 'Tis evident he comes  
To raise some opposition to our truces.
- SE. No, 'tis the savour of the roast attracts him.
- TR. Don't let us seem to notice him.
- SE. All right.
- HIEROCLES. What is this sacrifice, and made to whom ?
- TR. Roast on : don't speak : hands off the haunch re-  
member.
- HI. Will ye not say to whom ye sacrifice ?  
This tail looks right.<sup>b</sup>
- SE. Sweet Peace ! it does indeed.
- HI. Now then begin and hand the firstlings here.
- TR. It must be roasted first.
- HI. It's roasted now.
- TR. You're over-busy, man, whoe'er you are.  
Cut on : why, where's the table ? bring the wine.

possessed, or pretended to possess, old prophecies of Bakis and other ancient seers, which they produced from time to time, as occasion required": R. Thucydides ii. 8 notes that oracles (λόγια) and χρησμολόγοι were much in vogue at the outbreak of the Peloponnesian War.

<sup>b</sup> i.e., looks like giving good omens when burnt: Schol. But the servant means "looks like being good when cooked."

# ARISTOPHANES

- IE. ἡ γλῶττα χωρὶς τέμνεται.  
 TP. μεμνήμεθα. 1060  
 ἀλλ' οἷσθ' ὃ δρᾶσον;  
 IE. ἦν φράσης.  
 TP. μὴ διαλέγου  
 νῶν μηδέν· Εἰρήνη γὰρ ἱερὰ θύομεν.  
 IE. ὦ μέλεσι θνητοὶ καὶ νήπιοι,  
 TP. ἐς κεφαλὴν σοί.  
 IE. οὔτινες ἀφραδίῃσι θεῶν νόον οὐκ αἶοντες  
 συνθήκας πεποίησθ' ἄνδρες χαροποῖσι πιθήκοις. 1065  
 OI. αἰβοῖ βοῖ.  
 TP. τί γελᾷς;  
 OI. ἦσθην χαροποῖσι πιθήκοις.  
 IE. καὶ κέπφοι τρήρωνες ἄλωπεκιδεῦσι πέπεισθε,  
 ὦν δόλια ψυχαί, δόλια φρένες.  
 TP. εἶθε σου εἶναι  
 ὥφελεν, ὦλαζών, οὕτωςι θερμὸς ὁ πλεύμων.  
 IE. εἰ γὰρ μὴ Νύμφαι γε θεαὶ Βάκιν ἐξαπάτασκον, 1070  
 μηδὲ Βάκιν θνητούς, μηδ' αὖ Νύμφαι Βάκιν αὐτόν,  
 TP. ἐξώλης ἀπόλοι', εἰ μὴ παύσαιο βακίζων.  
 IE. οὐπω θέσφατον ἦν Εἰρήνης δέσμ' ἀναλῦσαι,  
 ἀλλὰ τόδε πρότερον,  
 TP. τοῖς ἀλοῖ γε παστέα ταυτί.  
 IE. οὐ γάρ πω τοῦτ' ἐστὶ φίλον μακάρεσσι θεοῖσιν, 1075

<sup>a</sup> The tongue at a sacrifice was cut out and kept apart; cf. B. 1705, Pl. 1110.

<sup>b</sup> "I imagine that Trygaeus, as he says this, is burning his hands with the roasting meat": R.

<sup>c</sup> An ancient Boeotian prophet, whose prophecies were in high repute. Persons in a state of rapture were spoken of as *νυμφόληπτοι*, *lymphatí*.

# THE PEACE, 1060-1075

- HI. The tongue requires a separate cut.<sup>a</sup>  
 TR. We know.  
 Now will you please ?  
 HI. Yes, tell me.  
 TR. Mind your business.  
 Don't talk to us : we sacrifice to Peace.  
 HI. O ye pitiful fools !  
 TR. Pray speak for yourself, my good fellow.  
 HI. Ye who, blindly perverse,  
 with the will of the Gods unacquainted,  
 Dare to traffic for Peace,  
 true men with truculent monkeys.  
 SE. O ! O ! O !  
 TR. What's the matter ?  
 SE. I like his truculent monkeys.  
 HI. Silly and timorous gulls,  
 ye have trusted the children of foxes  
 Crafty of mind and crafty of soul.  
 TR. You utter impostor,  
 O that your lungs were as hot  
 as a piece of the meat I am roasting !<sup>b</sup>  
 HI. If the prophetic nymphs  
 have not been imposing on Bakis,<sup>c</sup>  
 No, nor Bakis on men,  
 nor the nymphs, I repeat, upon Bakis,  
 TR. O perdition be yours  
 if you don't have done with your Bakis !  
 HI. Then is the hour not come  
 for the fetters of Peace to be loosened.  
 No ; for before that hour—  
 TR. This piece is with salt to be sprinkled.  
 HI. Yea, it is far from the mind  
 of the Ever-blessed Immortals

## ARISTOPHANES

- φυλόπιδος λήξαι, πρίν κεν λύκος οἷν ὕμεναιοί.
- TP. καὶ πῶς, ὦ κατάρατε, λύκος ποτ' ἂν οἷν ὕμεναιοί.
- IE. ὥς ἡ σφονδύλη φεύγουσα πονηρότατον βδεῖ,  
 χῆ κώδων ἀκαλανθὺς ἐπειγομένη τυφλὰ τίκτει,  
 τουτάκις οὕτω χρῆν τὴν εἰρήνην πεποιῆσθαι.
- TP. ἀλλὰ τί χρῆν ἡμᾶς; οὐ παύσασθαι πολεμοῦντας, 1080  
 ἢ διακαυνιάσαι πότεροι κλαυσούμεθα μεῖζον,  
 ἐξὸν σπεισασμένοις κοινῇ τῆς Ἑλλάδος ἄρχειν;
- IE. οὐποτε ποιήσεις τὸν καρκίνον ὀρθὰ βαδίζειν.
- TP. οὐποτε δειπνήσεις ἔτι τοῦ λοιποῦ 'ν πρυτανείῳ,  
 οὐδ' ἐπὶ τῷπραχθέντι ποιήσεις ὕστερον οὐδέν. 1085
- IE. οὐδέποτ' ἂν θείης λείον τὸν τραχὺν ἐχῖνον.
- TP. ἄρα φενακίζων ποτ' Ἀθηναίους ἔτι παύσει;
- IE. ποῖον γὰρ κατὰ χρησμὸν ἐκαύσατε μῆρα θεοῖσιν;
- TP. ὄνπερ κάλλιστον δήπου πεποίηκεν Ὅμηρος.  
 “ὥς οἱ μὲν νέφος ἐχθρὸν ἀπώσάμενοι πολέμοιο 1090  
 Εἰρήνην εἵλοντο καὶ ἰδρύσανθ' ἱερείῳ.

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<sup>a</sup> “The common cocktail beetle defends itself in this manner : ”  
 R.

<sup>b</sup> The words of H. are intentionally oracular and obscure. But here there is a skit on the proverb ἡ κύων σπεύδουσα τυφλὰ τίκτει, and κώδων “a bell” is put for κύων because its clapper makes a noise like the yapping of a dog. ἀκαλανθὺς is “a goldfinch,” but is used here “as an epithet of a dog παρὰ τὸ αἰκάλλειν (‘wheedle’) τοὺς γνωρίμους” : R.

<sup>c</sup> “These verses are extemporized by Trygaeus in imitation of the Homeric style and phraseology ; cf. *Iliad* i. 464, xvi. 301, xvii. 243 ; *Od.* vi. 261, vii. 137 for sundry of the expressions and sentences here strung together” : R.

## THE PEACE, 1076-1091

- That we should cease from the strife,  
till the wolf and the lamb be united.
- TR. How, you scoundrel accurst,  
can the wolf and the lamb be united ?
- HI. Doth not the beetle, alarmed,  
emit a most horrible odour ?<sup>a</sup>  
Doth not the wagtail yapper  
produce blind young in its hurry ?<sup>b</sup>  
So is the hour not come  
for Peace to be sanctioned between us.
- TR. What then, what is to come ?  
Are we never to cease from the battle,  
Always to chance it out,  
which most can enfeeble the other,  
When we might both join hands,  
and share the dominion of Hellas ?
- HI. Canst thou tutor the crab  
to advance straight forward ? thou canst not.
- TR. Wilt thou dine any more  
in the Hall of Assembly ? thou wilt not ;  
No, nor ever again  
shall thy cheating knavery prosper.
- HI. Thou wilt never be able  
to smoothe the spines of the hedgehog.
- TR. Wilt thou never desist  
bamboozling the people of Athens ?
- HI. Say, what oracle taught you  
to burn the thighs of the victim ?
- TR. This, the wisest and best,  
delivered by Homer the poet :  
*When they had driven afar*  
*the detestable cloud of the battle,<sup>c</sup>*  
*Then they established Peace,*  
*and welcomed her back with oblations,*

## ARISTOPHANES

αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχν' ἐπά-  
σαντο,

ἔσπενδον δεπάεσσιν· ἐγὼ δ' ὀδὸν ἡγεμόνευον·  
 χρησμολόγῳ δ' οὐδεὶς ἐδίδου κώθωνα φαινόν·”

ΙΕ. οὐ μετέχω τούτων· οὐ γὰρ ταῦτ' εἶπε Σίβυλλα. 1095

ΤΡ. ἀλλ' ὁ σοφός τοι νῆ Δι' Ὀμηρος δεξιὸν εἶπεν·  
 “ ἀφρήτωρ, ἀθέμιστος, ἀνέστιός ἐστιν ἐκεῖνος,  
 ὃς πολέμου ἔραται ἐπιδημίου ὀκρυόεντος.”

ΙΕ. φράζω δὴ, μή πῶς σε δόλῳ φρένας ἔξαπατήσας  
ἱκτῆνος μάρψῃ.

ΤΡ.                      τουτὶ μέντοι σὺ φυλάπτου,                      1100

ὡς οὗτος φοβερὸς τοῖς σπλάγχνοις ἐστὶν ὁ χρησμός.  
ἔγχει δὴ σπονδὴν καὶ τῶν σπλάγχνων φέρε δευρί.

ΙΕ. ἀλλ' εἰ ταῦτα δοκεῖ, καὶ γὰρ ἄμαυτῷ βαλανεύσω.

ΤΡ. σπονδὴ σπονδή.

ΙΕ. ἔγχει δὴ καὶ μοῖραι σπλάγγνων μοῖραν ὄρεξον. 1105

ΤΡ. ἀλλ' οὔπω τοῦτ' ἐστὶ φίλον μακάρεσσι θεοῖσιν·  
ἀλλὰ τόδε πρότερον, σπένδειν ἡμᾶς, σέ δ' ἀπελθεῖν.  
ὦ πότνι' Εἰρήνη, παράμεινον τὸν βίον ἡμῖν.

ΙΕ. πρόσφερε τὴν γλῶτταν.

# THE PEACE, 1092-1109

*Duly the thighs they burned,*  
*and ate the tripe and the inwards,*  
*Then poured out the libations ;*  
*and I was the guide and the leader ;*  
*None to the soothsayer gave*  
*the shining beautiful goblet.*

HI. Nothing I know of these :  
these did not come from the Sibyl.

TR. Nay, but wisely and well  
spake Homer the excellent poet :  
*Tribeless, lawless, and hearthless*  
*is he that delighteth in bloodshed,*  
*Bloodshed of kith and kin,*  
*heart-sickening, horrible, hateful !*

HI. Take thou heed, or a kite,  
by a trick thy attention beguiling,  
Down with a swoop may pounce.

TR. (*to the servant*) Ah ! take heed really and truly.  
That's an alarming hint :  
it bodes no good to the inwards.

Pour the libation in,  
and hand me a piece of the inwards.

HI. Nay, but if such is the plan,  
I too for myself will be caterer.

TR. Pour libation ! pour libation !

HI. Pour it in also for me,  
and reach me a share of the inwards.

TR. That is far from the mind  
of the Ever-blessed Immortals.  
Yea, for before that hour—

—*you go, we'll pour the libation.*  
Holy and reverend Peace,  
abide with thy servants for ever.

HI. Now, fetch hither the tongue.



# ARISTOPHANES

- TP. σὺ δὲ τὴν σαυτοῦ γ' ἀπένεγκον.  
 IE. σπονδῆ.  
 TP. καὶ ταυτὶ μετὰ τῆς σπονδῆς λαβὲ θάπτον. 1110<sup>1</sup>  
 IE. οὐδείς προσδώσει μοι σπλάγχνων;  
 TP. οὐ γὰρ οἶόν τε  
 ἡμῖν προσδιδόναι, πρὶν κεν λύκος οἷν ὑμεναιοῖ.  
 IE. ναὶ πρὸς τῶν γονάτων.  
 TP. ἄλλως, ὦ τᾶν, ἱκετεύεις·  
 οὐ γὰρ ποιήσεις λείον τὸν τραχὺν ἐχίνον.  
 ἄγε δῆ, θεαταί, δεῦρο συσπλάγχνευετε 111<sup>2</sup>  
 μετὰ νῶν.  
 IE. τί δὲ γ' ὧ;  
 TP. τὴν Σίβυλλαν ἔσθιε.  
 IE. οὐ τοι μὰ τὴν Γῆν ταῦτα κατέδεσθον μόνω,  
 ἀλλ' ἀρπάσομαι σφῶν αὐτά· κείται δ' ἐν μέσῳ.  
 TP. ὦ παῖε παῖε τὸν Βάκιν.  
 IE. μαρτύρομαι.  
 TP. κάγωγ', ὅτι τένθης εἶ σὺ κάλαζών ἀνῆρ. 1120  
 παῖ' αὐτὸν ἐπέχων τῷ ξύλῳ τὸν ἀλαζόνα.  
 OI. σὺ μὲν οὖν· ἐγὼ δὲ τουτονὶ τῶν κωδίων,  
 ἀλάμβαν' αὐτὸς ἐξαπατῶν, ἐκβολβιώ.  
 οὐ καταβαλεῖς τὰ κώδι', ὦ θυηπόλε;  
 ἤκουσας; ὁ κόραξ οἷος ἦλθ' ἐξ Ὀρεοῦ. 1125  
 οὐκ ἀποπετήσει θάπτον εἰς Ἑλύμνιον;
- XO. ἡδομαί γ', ἡδομαι

<sup>a</sup> Spoken to Hierocles, T. at the same time flinging him some of the refuse.

<sup>b</sup> "The skin of the victim was the perquisite of the priest; cf. T. 758. . . . Hierocles appears to have been clad in an abundance of these perquisites": R.

## THE PEACE, 1109–1127

TR. You, take yours off I'd advise you.

III. Pour the libation in.

TR. Take that to assist the libation.<sup>a</sup>

HI. What ! will none of you give me some meat ?

TR. 'Tis strictly forbidden.

You no inwards can have

till the wolf and the lamb be united.

III. Do, by your knees I beseech.

TR. But fruitless are all your beseechings.

Thou wilt never be able

to smooth the spines of the hedgehog.

Come now, spectators, won't you share the mess

Along with us?

HI. And I?

**TR.** You ? eat your Sibyl.

III. No, by the Earth, you two shan't feast alone!

I'll snatch a piece away : 'tis all in common.

TR. Strike Bakis, strike !

HI. I call them all to witness—

TR. And so do I, that you're a rogue and glutton.

Lay on him with the stick : strike, strike the rascal !

SE. You manage that, while I peel off the skins <sup>b</sup>

Which he has gathered by his cozening tricks.

Now, sacrificer, off with all your skins.

What, won't you ? here's a crow from Oreus town ! "

Back to Elymnium ! flutter off : shoo ! shoo !

CH.<sup>d</sup>      What a pleasure, what a treasure,

<sup>c</sup> i.e. "There's the crow as he came from Oreus town," that is, naked or nearly so. Or else he is called a crow with reference to his rapacity. Elymnium is some small place near Oreus.

\* "We have here, together with a new strophe and antistrophe, the epirrhema and antepirrhema which were omitted in the regular Parabasis of the Play": R.

# ARISTOPHANES

κράνους ἀπηλλαγμένος  
 τυροῦ τε καὶ κρομμύων.  
 οὐ γὰρ φιληδῶ μάχαις, 1130  
 ἀλλὰ πρὸς πῦρ διέλ-  
 κων μετ' ἀνδρῶν ἑταί-  
 ρων φίλων, ἐκκέας  
 τῶν ξύλων ἄττ' ἂν ἦ  
 δανότατα τοῦ θέρους  
 ἐκπεπρεμνισμένων, 1135  
 κἀνθρακίζων τοῦρεβίνθου,  
 τήν τε φηγὸν ἐμπυρεύων,  
 χᾶμα τήν Θραῦτταν κυνῶν,  
 τῆς γυναικὸς λουμένης.

οὐ γὰρ ἔσθ' ἥδιον ἢ τυχεῖν μὲν ἤδη ὄσπαρμένα, 1140  
 τὸν θεὸν δ' ἐπιψακάζειν, καὶ τιν' εἰπεῖν γείτονα,  
 "εἰπέ μοι, τί τηνικαῦτα δρῶμεν, ὦ Κωμαρχίδη;"  
 "ἐμπιεῖν ἔμοιγ' ἀρέσκει, τοῦ θεοῦ δρῶντος καλῶς.  
 ἀλλ' ἄφευε τῶν φασήλων, ὦ γύναι, τρεῖς χοίνικας,  
 τῶν τε πυρῶν μῖξον αὐτοῖς, τῶν τε σύκων ἕξελε, 1145  
 τόν τε Μανῆν ἢ Σύρα βωστρησάτω ἔκ τοῦ χωρίου.  
 οὐ γὰρ οἶόν τ' ἐστὶ πάντως οἰναρίζειν τήμερον  
 οὐδὲ τυντλάζειν, ἐπειδὴ παρδακὸν τὸ χωρίον·  
 κᾶξ ἐμοῦ δ' ἐνεγκάτω τις τὴν κίχλην καὶ τῷ σπίνῳ·

---

<sup>a</sup> "Comarchides is a fit name for the Coryphaeus here, whether it means a leader of the revels (from *κῶμος*) or a village magnate (from *κώμη*)": R.

## THE PEACE, 1128-1149

What a great delight to me,  
 From the cheese and from the onions  
 And the helmet to be free.  
 For I can't enjoy a battle,  
 But I love to pass my days  
 With my wine and boon companions  
 Round the merry, merry blaze,  
 When the logs are dry and seasoned,  
 And the fire is burning bright,  
 And I roast the pease and chestnuts  
 In the embers all alight,  
 —Flirting too with Thratta  
 When my wife is out of sight.

Ah, there's nothing half so sweet as  
   when the seed is in the ground,  
 God a gracious rain is sending,  
   and a neighbour saunters round.  
 " O Comarchides " ! " he bails me :  
   " how shall we enjoy the hours ? " "  
 " Drinking seems to suit my fancy,  
   what with these benignant showers.  
 Therefore let three quarts, my mistress,  
   of your kidney-beans be fried,  
 Mix them nicely up with barley,  
   and your choicest figs provide ;  
 Syra run and shout to Manes,  
   call him in without delay,  
 'Tis no time to stand and dawdle  
   pruning out the vines to-day,  
 Nor to break the clods about them,  
   now the ground is soaking through.  
 Bring me out from home the fieldfare,  
   bring me out the siskins two,

## ARISTOPHANES

ἦν δὲ καὶ πνός τις ἔνδον καὶ λαγῶα τέτταρα, 1150  
 εἴ τι μὴ ἔξηνεγκεν αὐτῶν ἢ γαλή τῆς ἐσπέρας·  
 ἐψόφει γοῦν ἔνδον οὐκ οἶδ' ἄττα κακνυδοιδόπα·  
 ὦν ἔνεγκ', ὦ παῖ, τρεῖς ἡμῖν, ἐν δὲ δοῦναι τῷ πατρί·  
 μυρρίνας τ' αἴτησον ἐξ Αἰσχινάδου τῶν καρπίμων·  
 χᾶμα τῆς αὐτῆς ὁδοῦ Χαρινάδην τις βωσάτω, 1155  
 ὥς ἂν ἐμπίῃ μεθ' ἡμῶν,  
 εὖ ποιῶντος κῶφελοῦντος  
 τοῦ θεοῦ τάρώματα."

'Ηνίκ' ἂν δ' ἀχέτας  
 ᾄδῃ τὸν ἡδὺν νόμον, 1160  
 διασκοπῶν ἡδομαι  
 τὰς Λημνίας ἀμπέλους,  
 εἰ πεπαίνουσιν ἡ-  
 δῇ· τὸ γὰρ φῖτυ πρῶ-  
 ον φύσει· τόν τε φή- 1165  
 ληχ' ὁρῶν οἰδάνοντ'·  
 εἴθ' ὁπόταν ἦ πέπων,  
 ἐσθίω καπέχω,  
 χᾶμα φήμ', "ὦραι φίλαι·" καὶ  
 τοῦ θύμου τρίβων κυκῶμαι·  
 κᾄτα γίγνομαι παχὺς 1170  
 τηνικαῦτα τοῦ θέρους

μάλλον ἢ θεοῖσιν ἐχθρόν ταξίαρχον προσβλέπων,  
 τρεῖς λόφους ἔχοντα καὶ φοινικίδ' ὀξεῖαν πάνυ,

<sup>a</sup> The Doric name for the τέττιξ "the cicada."

<sup>b</sup> Lemnian wine was famous; cf. Hom. *Il.* vii. 467.

# THE PEACE, 1150-1173

*Then there ought to be some beestings,*  
*four good plates of hare beside*  
*Hah ! unless the cat purloined them*  
*yesterday at eventide ;*  
*Something scuffled in the pantry,*  
*something made a noise and fuss) ;*  
*'f you find them, one's for father,*  
*bring the other three to us.*  
*Ask Aeschinades to send us*  
*myrtle branches green and strong ;*  
*Bid Charinades attend us,*  
*shouting as you pass along.*  
*Then we'll sit and drink together,*  
*God the while refreshing, blessing*  
*All the labour of our hands."*

O to watch the grape of Lemnos  
 Swelling out its purple skin,  
 When the merry little warblings  
 Of the Chirrupe<sup>a</sup> begin ;  
 For the Lemnian<sup>b</sup> ripens early.  
 And I watch the juicy fig  
 Till at last I pick and eat it  
 When it hangeth soft and big ;  
 And I bless the friendly seasons  
 Which have made a fruit so prime,  
 And I mix a pleasant mixture,  
 Grating in a lot of thyme,  
 —Growing fat and hearty  
 In the genial summer clime.

This is better than a Captain  
 hated of the Gods to see,  
 Triple-crested, scarlet-vested,  
 scarlet bright as bright can be.

# ARISTOPHANES

ἦν ἐκεῖνός φησιν εἶναι βάμμα Σαρδιανικόν·  
 ἦν δέ που δέη μάχεσθ' ἔχοντα τὴν φοινικίδα, 1175  
 τηνικαυτ' αὐτὸς βέβαπται βάμμα Κυζικηνικόν·  
 κατὰ φεύγει πρῶτος, ὥσπερ ξουθὸς ἱππαλεκτρῶν  
 τοὺς λόφους σείων· ἐγὼ δ' ἔστηκα λινοπτῶμενος.  
 ἥνικ' ἂν δ' οἴκοι γένωνται, δρῶσιν οὐκ ἀνασχετά,  
 τοὺς μὲν ἐγγράφοντες ἡμῶν, τοὺς δ' ἄνω τε καὶ  
 κάτω 1180

ἐξαλείφοντες δις ἢ τρίς. αὔριον δ' ἔσθ' ἡ "ξοδος·  
 τῷ δέ σιτί' οὐκ ἐώνητ'· οὐ γὰρ ἦδεν ἐξιῶν·  
 εἶτα προστὰς πρὸς τὸν ἀνδριάντα τὸν Πανδίωνος,  
 εἶδεν αὐτόν, κάπορῶν θεῖ τῷ κακῷ βλέπων ὁπόν.  
 ταῦτα δ' ἡμᾶς τοὺς ἀγροίκους δρῶσι, τοὺς δ' ἐξ  
 ἄστεως 1185

ἦττον, οἱ θεοῖσιν οὗτοι κἀνδράσιν ῥιψάσπιδες.  
 ὦν ἔτ' εὐθύνας ἐμοὶ δώσουσιν, ἣν θεὸς θέλη.  
 πολλὰ γὰρ δὴ μ' ἠδίκησαν,  
 ὄντες οἴκοι μὲν λέοντες,  
 ἐν μάχῃ δ' ἀλώπεκες. 1190

TP. ἰοὺ ἰού.

ὅσον τὸ χρῆμ' ἐπὶ δεῖπνον ἦλθ' ἐς τοὺς γάμους.

<sup>a</sup> The art of wool-dyeing was invented by the Lydians in Sardis, according to Pliny, *N.H.* vii. 57.

<sup>b</sup> Nothing is known of any Cyzicene dye, but the Scholiast explains of the "cowardice and effeminacy" of the Cyzicenes.

<sup>c</sup> "This unlucky phrase, upon which the comic writers fastened with such zest (*ὅν δει κομωδοῦσιν*, Schol.) was introduced by Aeschylus in his play of the *Myrmidons* as a description of a naval ensign": R.

<sup>d</sup> *i.e.* tampering with the muster-roll from which soldiers were selected for expeditions; cf. *K.* 1369.

<sup>e</sup> One of the ten heroes, the *Ἐπώνυμοι*, whose statues stood in the Agora.

# THE PEACE, 1174-1192

'Tis, he says, true Sardinian tincture,<sup>a</sup>  
 which they warrant not to run ;  
 But if e'er it gets to fighting,  
 though his scarlet coat be on,  
 He himself becomes as pallid  
 as the palest Cyzicene,<sup>b</sup>  
 Running like a tawny cockhorse,<sup>c</sup>  
 he's the first to quit the scene ;  
 Shake and quake his crests above him :  
 I stood gaping while he flew.  
 Ah, but when at home they're stationed,  
 things that can't be borne they do,  
 Making up the lists unfairly,  
 striking out and putting down  
 Names at random.<sup>d</sup> 'Tis to-morrow  
 that the soldiers leave the town ;  
 One poor wretch has bought no victuals,  
 for he knew not he must go  
 Till he on Pandion's <sup>e</sup> statue  
 spied the list and found 'twas so,  
 Reading there his name inserted ;  
 off he scuds with aspect wry.  
 This is how they treat the farmers,  
 but the burghers certainly  
 Somewhat better : godless wretches,  
 rogues with neither shame nor—shield,  
 Who one day, if God be willing,  
 strict accounts to me shall yield.  
 For they've wronged me much and sorely :  
 Very lions in the city,  
 Very foxes in the fight.

3. Hillo ! Hillo !

What lots are coming to the wedding supper !



# ARISTOPHANES

ἔχ', ἀποκάθαιρε τὰς τραπέζας ταυτηί·  
 πάντως γὰρ οὐδὲν ὄφελός ἐστ' αὐτῆς ἔτι.  
 ἔπειτ' ἐπιφέρει τοὺς ἀμύλους καὶ τὰς κίχλας 1195  
 καὶ τῶν λαγῶων πολλὰ καὶ τοὺς κολλάβους.

ΔΡΕΠΑΝΟΥΡΓΟΣ. ποῦ ποῦ Τρυγαῖός ἐστιν;

ΤΡ. ἀναβράττω κίχλας.

ΔΡ. ὦ φίλτατ', ὦ Τρυγαῖ', ὅσ' ἡμᾶς τὰγαθὰ  
 δέδρακας, εἰρήνην ποιήσας· ὡς πρὸ τοῦ  
 οὐδεὶς ἐπρίατ' ἂν δρέπανον οὐδὲ κολλύβου, 1200  
 νυνὶ δὲ πεντήκοντα δραχμῶν ἐμπολῶ·

ὁδὶ δὲ τριδράχμους τοὺς κάδους εἰς τοὺς ἀγρούς.  
 ἀλλ', ὦ Τρυγαῖε, τῶν δρεπάνων τε λάμβανε  
 καὶ τῶνδ' ὅ τι βούλει προῖκα· καὶ ταυτὶ δέχου.  
 ἀφ' ὧν γὰρ ἀπεδόμεσθα κἀκερδάναμεν 1205  
 τὰ δῶρα ταυτί σοι φέρομεν ἐς τοὺς γάμους.

ΤΡ. ἴθι νυν, καταθέμενοι παρ' ἐμοὶ ταυτ' εἴσιτε  
 ἐπὶ δείπνον ὡς τάχιστα· καὶ γὰρ οὗτοσι  
 ὄπλων κάπηλος ἀχθόμενος προσέρχεται.

ΛΟΦΟΠΟΙΟΣ. οἴμ' ὡς προθέλυμνόν μ', ὦ Τρυγαῖ', ἀπ-  
 ὠλεσας. 1210

ΤΡ. τί δ' ἔστιν, ὦ κακόδαιμον; οὐ τί που λοφῆς;

ΛΟ. ἀπώλεσάς μου τὴν τέχνην καὶ τὸν βίον,  
 καὶ τουτουὶ καὶ τοῦ δορυξοῦ κεινουί.

ΤΡ. τί δῆτα τουτοιῶν καταθῶ σοι τοῖν λόφοιν;

ΛΟ. αὐτὸς σὺ τί δίδως;

ΤΡ. ὅ τι δίδωμ'; αἰσχύνομαι. 1215

ὁμῶς δ' ὅτι τὸ σφήκωμ' ἔχει πόνον πολύν,  
 δοίην ἂν αὐτοῖν ἰσχάδων τρεῖς χοίνικας,  
 ἵν' ἀποκαθαίρω τὴν τράπεζαν τουτωί.

ΛΟ. ἔνεγκε τοῖνυν εἰσιῶν τὰς ἰσχάδας·

<sup>a</sup> λοφῶω is coined on the analogy of ποδαργᾶν, σπληνᾶν and other words expressing diseases.

## THE PEACE, 1193-1219

Here, take this crest and wipe the tables down,  
I've no more use for that, at all events.

And now serve up the thrushes and the cates,  
And the hot rolls, and quantities of hare.

**SICKLE-MAKER.** Where, where's Trygaeus?

TR.                      Stewing thrushes here.

s.-m. O, my best friend, Trygaeus ! O what blessings

Your gift of Peace has brought us. Till to-day

No man would give one farthing for a sickle ;

And now ! I'm selling them two pounds apiece.

And my friend here sells casks for country use

Half a crown each. Trygaeus, freely take

As many casks and sickles as you please.

And take this too (*giving money*) ; out of our sales  
and gains

We bring you these, we two, as wedding presents.

TR. Well, lay your presents down, and hie you in

To join the marriage feast : here comes a man

Who trades in arms : he seems put out at something.

CREST-MAKER. O you've destroyed me root and branch,  
Trygaeus.

TR. How now, poor wretch! what ails you? got a  
crestache?<sup>a</sup>

c.-m. You have destroyed my living and my trade,

And this man's too, and yon spear-burnisher's.

TR. What shall I give you, then, for these two crests?

c.-м. What *will* you give?

TR. Faith, I'm ashamed to say:

Come, there's a deal of work about this juncture<sup>b</sup>;

I'll give three quarts of raisins for the pair.

'Twill do to wipe my table down withal.

c.-m. Go in, then, <sup>i</sup>go, and fetch the raisins out.

<sup>b</sup> "This appears to be the binding whereby the plumes were fastened at the bottom": R.

# ARISTOPHANES

- κρείττον γάρ, ὦ τᾶν, ἐστὶν ἢ μηδὲν λαβεῖν. 1220  
 TP. ἀπόφερ' ἀπόφερ' ἐς κόρακας ἀπὸ τῆς οἰκίας.  
 τριχορρυεῖτον, οὐδὲν ἐστον τὸ λόφω.  
 οὐκ ἂν πριαίμην οὐδ' ἂν ἰσχάδος μιᾶς.  
 ΘΩΡΑΚΟΠΩΛΗΣ. τί δαὶ δεκάμνω τῷδε θώρηκος κύτει 1225  
 ἐννημμένῳ κάλλιστα χρήσομαι τάλας;  
 TP. οὗτος μὲν οὐ μὴ σοι ποιήσει ζημίαν.  
 ἀλλ' αἰρέ μοι τοῦτόν γε τῆς ἰσωνίας.  
 ἐναποπατεῖν γάρ ἐστ' ἐπιτήδειος πάννυ,  
 ΘΩ. παῦσαί μ' ὑβρίζων τοῖς ἐμοῖσι χρήμασιν.  
 TP. ὦδί, παραθέντι τρεῖς λίθους. οὐ δεξιῶς; 1230  
 ΘΩ. ποῖα δ' ἀποψήσει ποτ', ὦμαθέστατε.  
 TP. τηδί, διεῖς τὴν χεῖρα διὰ τῆς θαλαμῖας  
 καὶ τῇδ'.  
 ΘΩ. αἶμ' ἀμφοῖν δῆτ';  
 TP. ἔγωγε νῆ Δία,  
 ἵνα μή γ' ἀλῶ τρύπημα κλέπτων τῆς νεώς.  
 ΘΩ. ἔπειτ' ἐπὶ δεκάμνω χεσεῖ καθήμενος; 1235  
 TP. ἔγωγε νῆ Δί', ὠπίτριπτ'. οἶει γὰρ ἂν  
 τὸν πρωκτὸν ἀποδόσθαι με χιλιῶν δραχμῶν;  
 ΘΩ. ἴθι δῆ, ἔξενεγκε τὰργύριον.  
 TP. ἀλλ', ὦγαθέ,  
 θλίβει τὸν ὄρρον. ἀπόφερ', οὐκ ὠνήσομαι.  
 ΣΑΛΠΙΓΚΤΗΣ. τί δ' ἄρα τῇ σάλπιγγι τῇδε χρήσομαι, 1240  
 ἣν ἐπριάμην δραχμῶν ποθ' ἐξήκοντ' ἐγώ;  
 TP. μόλυβδον εἰς τουτὶ τὸ κοῦλον ἐγχεάς,  
 ἔπειτ' ἄνωθεν ῥάβδον ἐνθεῖς ὑπόμακρον,  
 γενήσεται σοι τῶν κατακτῶν κοττάβων.

<sup>a</sup> καὶ γὰρ παροιμία "τρεῖς εἰσὶν ἱκανοὶ πρωκτὸν ἀπομάξαι λίθοι";  
 Schol.

<sup>b</sup> Lit. "oar-hole," but here="arm-hole."

<sup>c</sup> The κατακτὸς κύτταβος was a game in which a few drops

## THE PEACE, 1220-1244

Better have that than nothing, O my friend.

TR. Consume the things ! here, take them, take them off.  
The hairs are dropping out ; they're not worth having.  
Zounds ! I'll not give one raisin for the pair.

BREASTPLATE-SELLER. O what's the use of this habergeon  
now ?

So splendidly got up : cost forty pounds.

TR. Well, well, you shan't lose anything by that :  
I'll buy it of you at its full cost price.

'Twill do superbly for my chamber-pan,

B.-S. Come, don't be mocking at my wares and me.

TR. Placing three stones anent it :<sup>a</sup> ain't that clever ?

B.-S. And how, you blockhead, can you cleanse yourself ?

TR. How ? slip my hands in through the portholes,<sup>b</sup> here,  
And here.

B.-S. What, both at once !

TR. Yes ; I'll not cheat.

I'll have fair play : an arm for every hole.

B.-S. Sure, you won't use a forty-pounder so.

TR. Why not, you rascal ? Marry, I suppose  
My seat of honour's worth eight hundred shillings.

B.-S. Well, fetch the silver out.

TR. Plague take the thing ;

It galls my stern : off with you : I won't buy it.

TRUMPETER. See, here's a trumpet, cost me two pounds ten:

How in the world am I to use it now ?

TR. I'll tell you how. Fill up this mouth with lead,

Then fix a longish rod, here at the top,  
And there you'll have a dropping cottabus.<sup>c</sup>

of wine were jerked into a little scale (πλάστιγξ) so that it should strike the head of a little statuette placed beneath it. The σάπιγξ, a tall straight instrument, is here to have its bell-shaped end weighted with lead so that it will stand firmly, and at the other end the light rod (ράβδος κοτταβική) which carries the scale is laid transversely.

# ARISTOPHANES

ΣΑ. οἷμοι καταγελᾷς.

ΤΡ. ἄλλ' ἕτερον παραινώσω. 1245

τὸν μὲν μόλυβδον, ὥσπερ εἶπον, ἔγχεον,  
ἐντευθενὶ δὲ σπαρτίοις ἡρτημένην  
πλάστιγγα πρόσθες, καὐτό σοι γενήσεται  
τὰ σῦκ' ἐν ἀγρῷ τοῖς οἰκέταισιν ἰστάναι.

ΚΡΑΝΟΠΩΛΗΣ. ὦ δυσκάθαρτε δαῖμον, ὥς μ' ἀπώλεσας, 1250

ὄτ' ἀντέδωκά γ' ἀντὶ τῶνδε μνᾶν ποτέ·  
καὶ νῦν τί δράσω; τίς γὰρ αὐτ' ὠνήσεται;

ΤΡ. πῶλει βαδίζων αὐτὰ τοῖς Αἰγυπτίοις·  
ἔστιν γὰρ ἐπιτήδεια συρμαίαν μετρέειν.

ΣΑ. οἷμ', ὦ κρανοποι', ὥς ἀθλίως πεπράγαμεν. 1255

ΤΡ. οὗτος μὲν οὐ πέπονθεν οὐδέν.

ΚΡ. ἄλλὰ τί  
ἔτ' ἐστὶ τοῖσι κράνεσιν ὃ τι τις χρήσεται;

ΤΡ. ἐὰν τοιαυτασὶ μάθῃς λαβὰς ποιεῖν,  
ἄμεινον ἢ νῦν αὐτὰ γ' ἀποδώσει πολὺ.

ΚΡ. ἀπίωμεν, ὦ δορυξέ.

ΤΡ. μηδαμῶς γ', ἐπεὶ 1260  
τούτῳ γ' ἐγὼ τὰ δόρατα ταῦτ' ὠνήσομαι.

ΔΟΥΡΤΕΟΣ. πόσον δίδως δῆτ' ;

ΤΡ. εἰ διαπρισθεῖεν δίχα,  
λάβοιμ' ἂν αὐτ' ἐς χάρακας, ἑκατὸν τῆς δραχμῆς.

ΔΟ. ὑβρίζόμεθα. χωρῶμεν, ὦ τᾶν, ἐκποδών.

ΤΡ. νῆ τὸν Δί', ὥς τὰ παιδί' ἤδη ἔξέρχεται 1265  
οὐρησόμενα τὰ τῶν ἐπικλήτων δεῦρ', ἵνα  
ἅττ' ᾄσεται προαναβάλληται, μοι δοκεῖ.  
ἀλλ' ὃ τι περ ᾄδεις ἐπινοεῖς, ὦ παιδίον,  
αὐτοῦ παρ' ἐμέ στὰν πρότερον ἀναβαλοῦ νθαδί.

## THE PEACE, 1245-1269

TRU. O me ! he mocks me.

TR. Here's another plan :

Pour in the lead as I advised before,  
Then at the top suspend a pair of scales  
With little cords, and there's a famous balance<sup>a</sup>  
To weigh out figs for labourers on the farm.

HELMET-SELLER. Thou hast destroyed me, dread unpitying  
Fate !

These helmets stood me in a good four pounds.  
What am I now to do ? who'll buy them now ?

TR. Take them to Egypt : you can sell them there.  
They're just the things they measure physic in.<sup>a</sup>

TRU. O, helmet-seller, we are both undone.

TR. Why, *he's* received no hurt.

H.-S. Received no hurt !

Pray what's the use of all these helmets now ?

TR. Just clap on each a pair of ears, like these,<sup>b</sup>  
They'll sell much better then than now they will.

H.-S. O come away, spear-burnisher.

TR. No, no.

I'm going to buy his spears : I really am.

SPEAR-BURNISHER. What are you going to give ?

TR. Saw them in two,

I'll buy them all for vine-poles, ten a penny.

S.-B. The man insults us : come away, my friend.

TR. Aye, go your way, for here come out the boys,  
Those whom the guests have brought us ; I suppose  
They're going to practise what they're going to sing.  
Come and stand here by me, my boy, and then  
Let's hear you practise what you mean to sing.

<sup>a</sup> *εμψυαία* was a strong purge or emetic, which in certain parts of Egypt the whole population, according to Herodotus ii. 77, took for three consecutive days every month.

<sup>b</sup> The helmets fitted with handles can be used as cups. With the words *τοιαντασι λαβῆς* he points to his own ears.

# ARISTOPHANES

- ΠΑΙΣ Α. Νῦν αὖθ' ὀπλοτέρων ἀνδρῶν ἀρχώμεθα  
 ΤΡ. παύσαι 1270  
 ὀπλοτέρους ἔδω, καὶ ταῦτ', ὦ τρισκακὸδαίμων,  
 εἰρήνης οὔσης· ἀμαθὲς γ' εἶ καὶ κατάρατον.
- Π. Α. Οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,  
 σὺν ῥ' ἔβαλον ῥινούς τε καὶ ἀσπίδας ὀμφαλοέσ-  
 σας.
- ΤΡ. ἀσπίδας; οὐ παύσει μεμνημένος ἀσπίδος ἡμῶν; 1275
- Π. Α. Ἐνθάδ' αἶμ' οἰμωγὴ τε καὶ εὐχολὴ πέλεν ἀν-  
 δρῶν.
- ΤΡ. ἀνδρῶν οἰμωγὴ; κλαυσεῖ νῆ τὸν Διόνυσον  
 οἰμωγὰς ἄδων, καὶ ταύτας ὀμφαλοέσσας.
- Π. Α. ἀλλὰ τί δῆτ' ἄδω; σὺ γὰρ εἰπέ μοι οἷστισι  
 χαίρεις.
- ΤΡ. Ὡς οἱ μὲν δαίνυντο βοῶν κρέα, καὶ τὰ τοιαυτί. 1280  
 ἄριστον προτίθεντο καὶ αὖθ' ἥδιστα πάσασθαι.
- Π. Α. Ὡς οἱ μὲν δαίνυντο βοῶν κρέα, καυχένας ἵππων  
 ἔκλυον ἰδρώνοντας, ἐπεὶ πολέμου ἐκόρεσθην.
- ΤΡ. εἶεν· ἐκόρεσθην τοῦ πολέμου κᾶτ' ἥσθιον.  
 ταῦτ' ἄδε, ταῦθ', ὥς ἥσθιον κεκορημένοι. 1285
- Π. Α. Θωρήσσοντ' ἄρ' ἔπειτα πεπαυμένοι.
- ΤΡ. ἄσμενοι, οἶμαι.
- Π. Α. Πύργων δ' ἐξεχέοντο, βοῇ δ' ἄσβεστος ὀρώρει.

<sup>a</sup> The commencement of the *Epigoni*, a Cyclic poem, describing the attack made upon Thebes by the sons of the original Seven Argive champions. ὀπλοτέρων is merely="younger," but Trygaeus objects to everything connected with *δπλα*.

<sup>b</sup> This line occurs eleven times in the *Iliad*. The other lines are made up from Homer or in Homeric language.

<sup>c</sup> "The boy uses *θωρήσσοντο* in the sense of 'they donned their breastplates,' but Trygaeus understands it in the signification which it not unfrequently bears of 'they fortified themselves with draughts of wine'; cf. *A.* 1132-5": R.

## THE PEACE, 1270-1287

FIRST BOY. "Sing of the younger blood, whose deeds" a—

TR. Plague take you, be quiet

**Singing of deeds of blood :**

and that, you unfortunate ill-starred

Wretch, in the time of Peace :

you're a shameful and ignorant blockhead.

BOY. "Slowly the hosts approached,

till at length with a shock of encounter <sup>b</sup>

Shield was dashed upon shield,

and round-bossed buckler on buckler."

TR. Buckler? you'd better be still:

how dare you be talking of bucklers ?

BOY. "Rose the rattle of war

commingled with groans of the dying."

TR. Groans of the dying ?

by great Dionysus, I'll make you repent it,

Singing of groans of the dying,

especially such as are round-bossed.

BOY. What, then, what shall I sing?

you, tell me the songs you delight in.

TR. "Then on the flesh of beeves

they feasted ; " something of *that* sort.

“ Then a repast they served,

and whatever is best for a banquet."

BOY. "Then on the flesh of beeves

they feasted, aweary of fighting ;

Then from the yoke they loosed

the reeking necks of the horses."

TR. Good : they were tired of war, and so they feasted :

Sing on, O sing, how they were tired and feasted.

BOY. "Quickly, refreshed, they called for the casques."<sup>c</sup>

TR. Casks? gladly, I warrant.

BOY. " Out from the towers they poured,

and the roar of battle ascended."



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- TP. *κάκιςτ' ἀπόλοιω, παιδάριον, αὐταῖς μάχαις·  
οὐδὲν γὰρ ἄδεις πλὴν πολέμους. τοῦ καὶ ποτ' εἶ;*
- Π.Α. *ἐγώ;*
- TP. *σὺ μέντοι νῆ Δί'.*
- Π.Α. *υἱὸς Λαμάχου.* 1290
- TP. *αἰβοῖ.*  
*ἦ γὰρ ἐγὼ θαύμαζον ἀκούων, εἰ σὺ μὴ εἴης  
ἀνδρὸς βουλομάχου καὶ κλαυσιμάχου τινὸς υἱός.  
ἄπερρε καὶ τοῖς λογχοφόροιςιν ἄδ' ἰών.  
ποῦ μοι τὸ τοῦ Κλεωνύμου ὅστι παιδίον;* 1295  
*ἄσον πρὶν εἰσιέναι τι· σὺ γὰρ εὖ οἶδ' ὅτι  
οὐ πράγματ' ἄσεις· σῶφρονος γὰρ εἰ πατρός.*
- Π.Β. *Ἀσπίδι μὲν Σαῖτων τις ἀγάλλεται, ἣν παρὰ θάμνῳ  
ἔντος ἀμώμητον κάλλιπον οὐκ ἐθέλων.*
- TP. *εἰπέ μοι, ὦ πόσθων, εἰς τὸν σαυτοῦ πατέρ' ἄδεις;* 1300
- Π.Β. *Ψυχὴν δ' ἐξεσάωσα,*
- TP. *κατήσχυνας δὲ τοκῆας.  
ἀλλ' εἰσώμεν. εὖ γὰρ οἶδ' ἐγὼ σαφῶς  
ὅτι ταῦθ' ὅσ' ἦσας ἄρτι περὶ τῆς ἀσπίδος  
οὐ μὴ ὀπιλάθῃ ποτ', ὣν ἐκείνου τοῦ πατρός.  
ὕμῳ τὸ λοιπὸν ἔργον ἤδη ὕταῦθα τῶν μενόντων  
φλᾶν ταῦτα πάντα καὶ σποδεῖν, καὶ μὴ κενὰς  
παρέλκεν.* 1306
- ἀλλ' ἀνδρικῶς ἐμβάλλετ' οὖν  
καὶ σμώχετ' ἀμφοῖν ταῖν γνώθων· οὐδὲν γάρ, ὦ  
πόνηροι,  
λευκῶν ὀδόντων ἔργον ἔστ', ἣν μή τι καὶ μα-  
σῶνται.* 1310

<sup>a</sup> From Archilochus who (like Alcaeus and Horace) confessed to having thrown away his shield. The second couplet of the epigram is usually given as αὐτὸς δ' ἐξέφυγον θανάτου τέλος· ἀσπὶς ἐκείνη | ἐρρέτω· ἐξαυτὸς κτήσομαι οὐ κακίῳ, but some would read ψυχὴν δ' ἐξεσάωσα φυγῶν, ἀλλ' ἀσπὶς ἐκείνη.

## THE PEACE, 1288-1310

TR. Perdition seize you, boy, your wars and all !

You sing of nought but battles : who's your father ?

BOY. Whose ? mine ?

TR. Yes, yours, by Zeus !

BOY. Why, Lamachus.

TR. Ugh, out upon it !

Truly I marvelled, and thought

to myself as I heard your performance,

This is the son of some hacker,

and thwacker, and sacker of cities.

Get to the spearmen, sing to *them* : begone.

Here, here, I want Cleonymus's son.

You, sing before we enter : sure I am

*You* won't sing wars : you've too discreet a father.

SECOND BOY. " Ah ! some Saeon is vaunting

the targe, which I in the bushes

Sadly, a blameless shield,

left as I fled from the field." <sup>a</sup>

TR. Tell me, you pretty baboon,

are you making a mock of your father ?

BOY. " Nay, but my LIFE I preserved,"

TR. But you shamed the parents who gave it.

Well go we in, for sure I am that you,

Being your father's son, will nevermore

Forget the song you sang about the shield.

Now then 'tis right, my jolly rogues,

that you should, here remaining,

Munch, crunch, and bite with all your might,

no empty vessels draining ;

With manly zeal attack the meal,

And saw and gnaw with either jaw,

there's no advantage really

In having white and polished teeth

unless you use them freely.

# ARISTOPHANES

ΧΟ. ἡμῶν μελήσει ταῦτά γ'· εὖ ποιεῖς δὲ καὶ σὺ φράζων.

ΤΡ. ἀλλ', ὦ πρὸ τοῦ πεινῶντες, ἐμβάλλεσθε τῶν λαγῶν·

ὥς οὐχὶ πᾶσαν ἡμέραν  
πλακοῦσιν ἔστω ἐντυχεῖν πλανωμένοις ἐρήμοις.  
πρὸς ταῦτα βρύκετ', ἢ τάχ' ὑμῶν φημι μετα-  
μελήσειν. 1315

ΧΟ. εὐφημεῖν χρή καὶ τὴν νύμφην ἔξω τινὰ δεῦρο κομίζειν,

δαδάς τε φέρειν, καὶ πάντα λεῶν συγχαίρειν  
κάπιχορεύειν.

καὶ τὰ σκεύη πάλιν εἰς τὸν ἀγρόν νυνὶ χρή πάντα κομίζειν,

ὀρχησαμένους καὶ σπείσαντας καὶ Ὑπέρβολον  
ἐξέλασαντας,

κάπευξαμένους τοῖσι θεοῖσιν 1320

διδόναι πλοῦτον τοῖς Ἑλλησιν,

κριθάς τε ποιεῖν ἡμᾶς πολλὰς

πάντας ὁμοίως οἶνόν τε πολύν,

σῦκά τε τρώγειν,

τάς τε γυναῖκας τίκτειν ἡμῶν, 1325

καὶ τὰγαθὰ πάνθ' ὅσ' ἀπωλέσαμεν

συλλέξασθαι πάλιν ἐξ ἀρχῆς,

λῆξαι τ' αἰθωνα σίδηρον.

ΤΡ. δεῦρ', ὦ γύναι, εἰς ἀγρόν, [στρ.

χῶπῳ μετ' ἐμοῦ καλῇ 1330

καλῶς κατακείσει.

Ὑμῆν, Ὑμέναι' ὦ.

Ὑμῆν, Ὑμέναι' ὦ.

<sup>a</sup> " While these lines are being sung one division of the Chorus  
120

## THE PEACE, 1311-1333

CH. O aye, we know : we won't be slow ;  
but thanks for thus reminding.

**TR.** Set to, set to : you starving crew :  
                                you won't be always finding  
Such dishes rare of cake and hare  
An easy prey in open day  
                                thus wandering unprotected.  
Set to, set to : or soon you'll rue  
                                a splendid chance neglected.

CH. O let not a word of ill-omen be heard,  
but some of you run for the bride ;  
Some, torches to bring while the multitudes sing  
and dance and rejoice by her side.  
We'll carry the husbandry implements back  
our own little homesteads about,  
When we've had our ovation, and poured our libation,  
and hunted Hyperbolus out.  
But first we'll pray to the Gods that they "<sup>a</sup>  
May with rich success the Hellenes bless,  
And that every field may its harvest yield,  
And our garner's shine with the corn and wine,  
While our figs in plenty and peace we eat,  
And our wives are blest with an increase sweet ;  
And we gather back in abundant store  
The many blessings we lost before ;  
And the fiery steel—be it known no more.

TR.            Come then, come, my bride,  
                  Midst the free green fields with me  
                  Sweetly, sweet, abide.  
                  Hymen, Hymenaeus O !  
                  Hymen, Hymenaeus O !

carry in Harvesthome, whom we last saw going to her bridal bath." 842 : R.

# ARISTOPHANES

ΧΟ.	ὦ τρίσμακαρ, ὡς δικαί- ως τὰγαθὰ νῦν ἔχεις.	[ἀντ.
	Ἵμῆν, Ἵμέναι' ὦ, Ἵμῆν, Ἵμέναι' ὦ.	1335
ΗΜΙΧΟΡ.	τί δράσομεν αὐτήν;	[στρ.
ΗΜΙΧΟΡ.	τί δράσομεν αὐτήν; τρυγήσομεν αὐτήν, τρυγήσομεν αὐτήν.	[ἀντ.
ΗΜΙΧΟΡ.	ἀλλ' ἀράμενοι φέρω- μεν οἱ προτεταγμένοι τὸν νυμφίον, ὦνδρες. Ἵμῆν, Ἵμέναι' ὦ. Ἵμῆν, Ἵμέναι' ὦ.	[στρ. 1340
ΗΜΙΧΟΡ.	οἰκήσετε γοῦν καλῶς οὐ πράγματ' ἔχοντες, ἀλ- λὰ συγκολογοῦντες. Ἵμῆν, Ἵμέναι' ὦ, Ἵμῆν, Ἵμέναι' ὦ.	[ἀντ. 1345
ΗΜΙΧΟΡ.	τοῦ μὲν μέγα καὶ παχύ,	[στρ.
ΗΜΙΧΟΡ.	τῆς δ' ἡδὺν τὸ σῦκον.	[ἀντ. 1350
ΤΡ.	φήσεις γ', ὅταν ἐσθίης οἶνόν τε πίης πολύν.	[στρ.
ΧΟ.	Ἵμῆν, Ἵμέναι' ἰώ, Ἵμῆν, Ἵμέναι' ἰώ.	[ἀντ.
ΤΡ.	ὦ χαίρετε χαίρετ', ἄν- δρες, καὶ ξυνέπησθέ μοι, πλακοῦντας ἔδεσθε.	1355

## THE PEACE, 1334-1357

- CH. Happy, happy, happy you,  
And you well deserve it too.  
Hymen, Hymenaeus O !  
Hymen, Hymenaeus O !
- SEMICHOR. What shall with the bride be done,  
What be done with Harvesthome ?
- SEMICHOR. She shall yield him, one by one,  
All the joys of Harvest-home.
- SEMICHOR. Ye to whom the task belongs  
Raise the happy bridegroom, raise,  
Bear him on with goodly songs,  
Bear him on with nuptial lays.  
Hymen, Hymenaeus O !  
Hymen, Hymenaeus O !
- SEMICHOR. Go and dwell in peace :  
Not a care your lives impair,  
Watch your figs increase.  
Hymen, Hymenaeus O !  
Hymen, Hymenaeus O !
- SEMICHOR. He is stout and big.
- SEMICHOR. She a sweeter fig.
- TR. So you all will think  
When you feast and drink.
- CH. Hymen, Hymenaeus O !  
Hymen, Hymenaeus O !
- TR. Away, away, good day, good day :  
Follow me, sirs, if ye will,  
And of bridecakes eat your fill.



THE BIRDS





## INTRODUCTION

THE *Birds* was exhibited at the Great Dionysia in the archonship of Chabrias, 414 B.C. It was placed second, the prize being awarded to the *Revellers* (Κωμασται) of Ameipsias, and Phrynichus coming third with the *Solitary* (Μονότροπος).

At this date, "Athens was at the height of her power and prosperity. Six or seven years of comparative peace had recruited her numbers, and replenished her treasury. She had just launched against Sicily the most formidable armament that ever issued from an Hellenic harbour. No shadow of the coming catastrophe dimmed the brightness of the outlook."<sup>a</sup> The Peace of Nicias, in 421 B.C., had given her all she had fought for, and before her eyes loomed visions of conquest and empire in Sicily, Carthage, and Libya, when the fleet set sail in B.C. 415. Aristophanes "gives a comic representation of the high schemes and ambitions which were in the air; not as *encouraging* them, for his caricature is fantastic and ludicrous in the extreme; yet not as *discouraging* them, since even his fantastic adventure is crowned with a brilliant success. In this sense, and no further, may the *Birds* be considered as allegorical."<sup>b</sup> Yet attempts have been

<sup>a</sup> Rogers, Introduction, p. xii.

<sup>b</sup> *Ibid.* p. xv.

## ARISTOPHANES

made to fasten the satire to some definite event; the best known being that of Professor Süvern. Others have tried to identify Peisthetaerus with Alcibiades. All these attempts fail when details are examined, and they spoil the spirit of the comedy.

For the names of birds mentioned, the reader may be referred to Professor D'Arcy Thompson's *Glossary of Greek Birds* (1895); but Mr. Rogers's Introduction describes their looks and habits fully with reference to the allusions in the play.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ

ΕΥΕΛΑΠΙΔΗΣ  
ΠΕΙΣΘΕΤΑΙΡΟΣ  
ΤΡΟΧΙΔΟΣ, *θεράπων Ἑτοκος*  
ΕΠΟΥ  
ΧΟΡΟΣ ΟΡΝΙΘΩΝ  
ΙΕΡΕΥΣ  
ΠΟΙΗΤΗΣ  
ΧΡΗΣΜΟΛΟΓΟΣ  
ΜΕΤΩΝ, *γεωμέτρης*  
ΕΠΙΣΚΟΠΟΣ  
ΨΗΦΙΣΜΑΤΟΠΩΛΗΣ  
ΑΓΓΕΛΟΙ  
ΙΡΙΣ  
ΠΑΤΡΑΛΟΙΑΣ  
ΚΙΝΗΣΙΑΣ, *διθυραμβοποιός*  
ΣΤΚΟΦΑΝΤΗΣ  
ΠΡΟΜΗΘΕΥΣ  
ΠΟΣΕΙΔΩΝ  
ΤΡΙΒΑΛΛΟΣ  
ΗΡΑΚΛΗΣ  
ΟΙΚΕΤΗΣ *Πεισθεταίρου*

## ΟΡΝΙΘΕΣ

ΕΥΕΛΠΙΔΗΣ. Ὅρθην κελεύεις, ἥ τὸ δένδρον φαίνεται;

ΠΕΙΣΘΕΤΑΙΡΟΣ. διαρραγείης· ἦδε δ' αὖ κρώζει πάλιν.

ΕΤ. τί ὦ πόνηρ' ἄνω κάτω πλανύττομεν;  
ἀπολούμεθ', ἄλλως τὴν ὁδὸν προφορουμένω.

ΠΕΙ. τὸ δ' ἐμέ κορώνη πειθόμενον τὸν ἄθλιον 5  
ὁδοῦ περιελθεῖν στάδια πλεῖν ἢ χίλια.

ΕΤ. τὸ δ' ἐμέ κολοιῶ πειθόμενον τὸν δύσμορον  
ἀποσποδῆσαι τοὺς ὄνυχας τῶν δακτύλων.

ΠΕΙ. ἀλλ' οὐδ' ὅπου γῆς ἐσμέν οἶδ' ἔγωγ' ἔτι.

ΕΤ. ἐντευθενὶ τὴν πατρίδ' ἂν ἐξεύροις σύ που; 10

ΠΕΙ. οὐδ' ἂν μὰ Δία γ' ἐντεῦθεν Ἐξηκεστίδης.

ΕΤ. οἴμοι.

ΠΕΙ. σὺ μὲν ὦ τῶν τὴν ὁδὸν ταύτην ἴθι.

ΕΤ. ἦ δεινὰ νῶ δέδρακεν οὐκ τῶν ὀρνέων,  
ὁ πινακοπώλης Φιλοκράτης μελαγχολῶν,  
ὃς τῶδ' ἔφασκε νῶν φράσειν τὸν Τηρέα 15  
τὸν ἔποφ', ὃς ὄρνις ἐγένετ' ἐκ τῶν ὀρνέων.

<sup>a</sup> A desolate scene, with a tree and a rock. Enter *Peisthetaerus*, carrying a crow, and *Euelpides*, carrying a jackdaw.

<sup>b</sup> Lit. "threading our way to and fro." The metaphor is from passing the weft to and fro across the warp: Schol.

<sup>c</sup> A Carian slave, who managed to get Athenian citizenship.

<sup>d</sup> Philocrates "of the bird-market" (οὐκ τῶν ὀρνέων) sold wild birds exposed on earthenware trays.

## THE BIRDS

EUELPIDES.<sup>a</sup> Straight on do you bid me go, where the tree stands ?

PEISTHETAERUS. O hang it all ! mine's croaking back again.

EU. Why are we wandering up and down, you rogue ?  
This endless spin <sup>b</sup> will make an end of *us*.

PEI. To think that I, poor fool, at a crow's bidding,  
Should trudge about, an hundred miles and more !

EU. To think that I, poor wretch, at a daw's bidding,  
Should wear the very nails from off my feet !

PEI. Why, where we are, I've not the least idea.

EU. Could you from hence find out your fatherland ?

PEI. No, that would pose even—Excecestides <sup>c</sup> !

EU. O, here's a nuisance !

PEI. Go *you* there, then, friend.

EU. I call Philocrates <sup>d</sup> a regular cheat,  
The fool that sells the bird-trays in the market.  
He swore these two would lead us straight to Tereus,  
The hoopoe, made a bird in that same market.<sup>e</sup>

<sup>a</sup> The hoopoe is really an actor, who has obtained his plumage in the bird-market, where these birds were also bought ; they might therefore be expected to find him. Pandion of Athens had two daughters, Procne and Philomela ; Tereus of Thrace married the one and outraged the other ; the sisters killed his son Itys, and served him up for his father's dinner ; he pursued them, and they were changed, Tereus into a hoopoe, Procne into a nightingale, and Philomela into a swallow (Apollodorus, iii. 14).

# ARISTOPHANES

καπέδοτο τὸν μὲν Θαρρελείδου τουτονὶ  
 κολοιὸν ὀβολοῦ, τηνδεδὶ τριωβόλου.  
 τῷ δ' οὐκ ἄρ' ἤστην οὐδέν ἄλλο πλὴν δάκνειν.  
 καὶ νῦν τί κέχηνας; ἔσθ' ὅποι κατὰ τῶν πετρῶν 20  
 ἡμᾶς ἔτ' ἄξεις; οὐ γάρ ἐστ' ἐνταυθὰ τις  
 ὁδός.

ΠΕΙ. οὐδὲ μὰ Δί' ἐνταυθὰ γ' ἀτραπὸς οὐδαμοῦ.

ΕΥ. ἡ δ' αὖ κορώνη τῆς ὁδοῦ τί λέγει πέρι;

ΠΕΙ. οὐ ταῦτ' αὖ κρώζει μὰ Δία νῦν τε καὶ τότε.

ΕΥ. τί δὴ λέγει περὶ τῆς ὁδοῦ;

ΠΕΙ. τί δ' ἄλλο γ' ἡ 25

βρύκουσ' ἀπέδεσθαί φησί μου τοὺς δακτύλους;

ΕΥ. οὐ δεινὸν οὖν δῆτ' ἐστὶν ἡμᾶς, δεομένους

ἐς κόρακας ἐλθεῖν καὶ παρεσκευασμένους,

ἔπειτα μὴ ἔξευρεῖν δύνασθαι τὴν ὁδόν;

ἡμεῖς γάρ, ὦνδρες οἱ παρόντες ἐν λόγῳ, 30

νόσον νοσοῦμεν τὴν ἐναντίαν Σάκκα·

ὁ μὲν γάρ, ὦν οὐκ ἄστος, εἰσβιάζεται,

ἡμεῖς δέ, φύλῃ καὶ γένει τιμώμενοι,

ἄστοι μετ' ἄστων, οὐ σοβοῦντος οὐδενός, 35

ἀνεπτόμεσθ' ἐκ τῆς πατρίδος ἀμφοῖν ποδοῖν,

αὐτὴν μὲν οὐ μισοῦντ' ἐκείνην τὴν πόλιν

τὸ μὴ οὐ μεγάλην εἶναι φύσει κευδαίμονα

καὶ πᾶσι κοινὴν ἐναποτίσαι χρήματα.

οἱ μὲν γὰρ οὖν τέττιγες ἕνα μῆν' ἡ δύο

ἐπὶ τῶν κραδῶν ἄδουσ', Ἀθηναῖοι δ' αἰὲν 40

ἐπὶ τῶν δικῶν ἄδουσι πάντα τὸν βίον.

διὰ ταῦτα τόνδε τὸν βάδον βαδίζομεν,

κανοῦν δ' ἔχοντε καὶ χύτραν καὶ μυρρίνας

πλανώμεθα ζητοῦντε τόπον ἀπράγμονα,

<sup>a</sup> Some person of diminutive stature is meant.

## THE BIRDS, 17-44

So then this daw, this son of Tharraleides,<sup>a</sup>  
We bought for an obol, and that crow for three.  
But what knew they? Nothing, but how to—bite!  
Where are you gaping now? Do you want to lead us  
Against the rocks? There's no road here, I tell you.

PEI. No, nor yet here; not even the tiniest path.

EU. Well, but what says your crow about the road?

PEI. By Zeus, she croaks quite differently now.

EU. (*shouting*) WHAT DOES SHE SAY ABOUT THE ROAD?

PEI. She says

She'll gnaw my fingers off: that's all she says.

EU. Now isn't it a shame that when we are here  
Ready and willing as two men can be  
To go to the ravens,<sup>b</sup> we can't find the way.  
For we are sick, spectators, with a sickness  
Just the reverse of that which Sacas<sup>c</sup> has.  
He, no true townsman, would perforce press in;  
Whilst we, with rights of tribe and race unchallenged,  
Townsmen mid townsmen, no man scaring us,  
Spread both our—feet, and flew away from home.  
Not that we hate our city, as not being  
A prosperous mighty city, free for all  
To spend their wealth in, paying fines and fees.  
Aye, the cicalas chirp upon the boughs  
One month, or two; but our Athenians chirp  
Over their lawsuits all their whole life long.  
That's why we are journeying on this journey now,  
Trudging along with basket, pot, and myrtles,<sup>d</sup>  
To find some quiet easy-going spot,

<sup>b</sup> A proverb, for "going to the dogs."

<sup>c</sup> Acestor, a tragic poet, mentioned also *W.* 1221, was a naturalized foreigner: Sacas means Scythian.

<sup>d</sup> Requisites for sacrifice at founding of the new city (*Schol.*), *P.* 948. The basket may contain the sacrificial knife, the barley grains and the myrtle wreath; the pot may contain the fire.



# ARISTOPHANES

- ὅποι καθιδρυθέντε διαγενοίμεθ' ἄν. 45  
 ὁ δὲ στόλος νῶν ἐστὶ παρὰ τὸν Τηρέα  
 τὸν ἔποπα, παρ' ἐκείνου πυθέσθαι δεομένω,  
 εἰ που τοιαύτην εἶδε πόλιν ἢ πέπτατο.
- ΠΕΙ. οὗτος.
- ΕΥ. τί ἔστιν;
- ΠΕΙ. ἡ κορώνη μοι πάλαι  
 ἄνω τι φράζει.
- ΕΥ. ὡς κολοῖς οὕτοσι 50  
 ἄνω κέχνηεν ὥσπερ εἰ δεικνύς τί μοι.  
 κοῦκ ἔσθ' ὅπως οὐκ ἔστιν ἐνταῦθ' ὄρνεα.  
 εἰσόμεθα δ' αὐτίκ', ἣν ποιήσωμεν ψόφον.
- ΠΕΙ. ἀλλ' οἴσθ' ὁ δρᾶσον; τῷ σκέλει θένε τὴν πέτραν.
- ΕΥ. σὺ δὲ τῇ κεφαλῇ γ', ὧν ἡ διπλάσιος ὁ ψόφος. 55
- ΠΕΙ. σὺ δ' οὖν λίθῳ κόψον λαβών.
- ΕΥ. πάνυ γ', εἰ δοκεῖ.
- παῖ παῖ.
- ΠΕΙ. τί λέγεις οὗτος; τὸν ἔποπα παῖ καλεῖς;  
 οὐκ ἀντὶ τοῦ παιδός σ' ἐχρῆν ἔποποι καλεῖν;
- ΕΥ. ἔποποι. ποιήσεις τοί με κόπτειν αὖθις αὖ.  
 ἔποποι.
- ΤΡΟΧΙΔΟΣ. τίνες οὗτοι; τίς ὁ βοῶν τὸν δεσπότην; 60
- ΕΥ. Ἄπολλον ἀποτρόπαιε, τοῦ χασμῆματος.
- ΤΡΟ. οἷμοι τάλας, ὀρνηθοθήρα τουτωί.
- ΕΥ. οὕτω 'στι δεινόν, οὐδὲ κάλλιον λέγειν;
- ΤΡΟ. ἀπολεῖσθον.
- ΕΥ. ἀλλ' οὐκ ἐσμέν ἀνθρώπων.
- ΤΡΟ. τί δαί;
- ΕΥ. Ὑποδεδιῶς (ἔγωγε) Λιβυκὸν ὄρνεον. 65

<sup>a</sup> τῷ σκέλει κτλ. According to the Scholiast there was a boyish joke, *strike the rock with your leg, and the birds will fall down*, δὸς τὸ σκέλος τῇ πέτρᾳ, καὶ πεσοῦνται τὰ ὄρνεα.

## THE BIRDS, 45-65

Where we may settle down, and dwell in peace.  
Tereus, the hoopoe, is our journey's aim,  
To learn if he, in any place he has flown to,  
Has seen the sort of city that we want.

PEI. You there !

EU. What now ?

PEI. My crow keeps croaking upwards  
Ever so long.

EU. And here's my jackdaw gaping  
Up in the air, as if to show me something.  
There must be birds about, I am sure of that.  
Let's make a noise and we shall soon find out.

PEI. Then harkye ; bang your leg against the rock.<sup>a</sup>

EU. And you, your head ; and there'll be twice the noise.

PEI. Well, take a stone and knock.

EU. Yes, I'll do that.

Boy ! Boy !

PEI. Eh ! What ! do you call the hoopoe " Boy " ?  
You should call " Whoop-ho there," not " Boy " of  
course.

EU. O, Whoop-ho there ! What, must I knock again ?  
Whoop-ho !

PLOVER-PAGE.<sup>b</sup> Whoever are these ? Who calls my master ?

EU. Apollo shield us, what a terrible gape !

P.-P. These be two bird-catchers. O dear, O dear !

EU. (*aside*) As nasty-speaking, as unpleasant-looking !

P.-P. Ye shall both die !

EU. O, we're not men.

P.-P. What then ?

EU. Well, I'm the Panic-struck, a Libyan bird.

<sup>b</sup> *A door opens in the rock, and an actor emerges, with a head-dress representing the head of a Dunlin or Plover-page with a long and wide gaping beak. P. and E. stumble back, and P. falls ; their birds escape.*

# ARISTOPHANES

ΤΡΟ. οὐδὲν λέγεις.

ΕΤ. καὶ μὴν ἐροῦ τὰ πρὸς ποδῶν.

ΤΡΟ. ὁδὶ δὲ δὴ τίς ἐστιν ὄρνις; οὐκ ἐρεῖς;

ΠΕΙ. Ἐπικεχοδῶς ἔγωγε, Φάσιανικός.

ΕΤ. ἀτὰρ σὺ τί θηρίον ποτ' εἰ πρὸς τῶν θεῶν;

ΤΡΟ. ὄρνις ἔγωγε δοῦλος.

ΕΤ. ἡττήθης τινὸς

70

ἀλεκτρυόνος;

ΤΡΟ. οὐκ, ἀλλ' ὅτε περ ὁ δεσπότης

ἔποψ ἐγένετο, τότε γενέσθαι μ' εὖξατο

ὄρνιν, ἵν' ἀκόλουθον διάκονόν τ' ἔχη.

ΕΤ. δέϊται γὰρ ὄρνις καὶ διακόνου τινός;

ΤΡΟ. οὗτός γ', αἶτ' οἶμαι πρότερον ἀνθρωπὸς ποτ' ὦν. 75

τότε μὲν ἐρᾷ φαγεῖν ἀφύας Φαληρικάς·

τρέχω 'π' ἀφύας λαβὼν ἐγὼ τὸ τρύβλιον.

ἔπνους δ' ἐπιθυμεῖ, δεῖ τορύνης καὶ χύτρας·

τρέχω 'πὶ τορύνην.

ΕΤ. τροχίλος ὄρνις οὐτοσί.

οἶσθ' οὖν ὁ δρᾶσον, ὦ τροχίλε; τὸν δεσπότην 80

ἡμῖν κάλεσον.

ΤΡΟ. ἀλλ' ἀρτίως νῆ τὸν Δία

εὐδαι, καταφαγὼν μύρτα καὶ σέρφους τινάς.

ΕΤ. ὁμως ἐπέγειρον αὐτόν.

ΤΡΟ. οἶδα μὲν σαφῶς

ὅτι ἀχθέσεται, σφῶν δ' αὐτὸν εἶνεκ' ἐπεγερω.

ΠΕΙ. κακῶς σύ γ' ἀπόλοι', ὥς μ' ἀπέκτεινας δέει. 85

ΕΤ. οἶμοι κακοδαίμων, χῶ κολοιὸς μοῖχεται

ὑπὸ τοῦ δέους.

ΠΕΙ. ὦ δειλότατον σὺ θηρίων,

δείσας ἀφήκας τὸν κολοῖόν;

# THE BIRDS, 66-88

P.-P. Nonsense !

EU. No nonsense : look for yourself and see.<sup>a</sup>

P.-P. And *he*—what bird is he ? come, won't you answer ?

PEI. I ? I'm a pheasant, and a yellow-tailed one.

EU. But O by all the Gods, whatever are you ?

P.-P. A serving-bird.

EU. What, vanquished by some gamecock

In fight ?<sup>b</sup>

P.-P. No, but my master, when he first  
Became a hoopoe, prayed that I might turn  
Into a bird, to be his servant still.

EU. What, does a bird require a serving-bird ?

P.-P. *He* does, as having been a man, I fancy.  
So when he wants to taste Phaleric sardines,  
I run for the sardines, catching up a dish.  
Does he want soup ? then where's the pot and ladle ?  
I run for the ladle.

EU. A regular running-page.  
Now harkye, Plover-page, run in and call  
Your master out.

P.-P. Great Zeus ! he has just been eating  
Myrtles and midges, and is gone to roost.

EU. But still, do wake him.

P.-P. Well, I know he won't  
Like to be waked, still for your sake I'll do it.<sup>c</sup>

PEI. Confound the bird ! he frightened me to death.

EU. O dear ! O dear ! my heart went pit-a-pat,  
My daw's gone too.

PEI. (*severely*) Gone ! O you coward you,  
You LET him go !

<sup>a</sup> "Dicit hoc, quasi prae timore cacaverit," according to the Schol.

<sup>b</sup> Perhaps alluding to the line quoted by Plutarch, *Alc.* iv. *ἐπτηξ', ἀλέκτωρ δούλον ὡς κλίνας πτερὸν.*

<sup>c</sup> *Exit the Plover-page.*

# ARISTOPHANES

- ΕΤ. εἰπέ μοι,  
σὺ δὲ τὴν κορώνην οὐκ ἀφῆκας καταπεσών;  
ΠΕΙ. μὰ Δῖ' οὐκ ἔγωγε.
- ΕΤ. ποῦ γάρ ἐστ';  
ΠΕΙ. ἀπέπτατο. 90
- ΕΤ. οὐκ ἄρ' ἀφῆκας; ὠγάθ' ὥς ἀνδρείος εἶ.  
ΕΠΟΨ. ἀνοίγε τὴν ὕλην, ἵν' ἐξέλθω ποτέ.
- ΕΤ. ὦ Ἡράκλεις, τουτὶ τί ποτ' ἐστὶ τὸ θηρίον;  
τίς ἢ πτέρωσις; τίς ὁ τρόπος τῆς τριλοφίας;  
ΕΠ. τίνες εἰσὶ μ' οἱ ζητοῦντες;  
ΕΤ. οἱ δώδεκα θεοὶ 95
- εἷξασιν ἐπιτρῦφαί σε.
- ΕΠ. μῶν με σκώπττετον  
ὀρῶντε τὴν πτέρωσιν; ἦν γάρ, ὦ ξένοι,  
ἄνθρωπος.
- ΕΤ. οὐ σοῦ καταγελῶμεν.
- ΕΠ. ἀλλὰ τοῦ;  
ΕΤ. τὸ ράμφος ἡμῖν σου γέλοιον φαίνεται.
- ΕΠ. τοιαῦτα μέντοι Σοφοκλέης λυμαίνεται 100  
ἐν ταῖς τραγωδίαισιν ἐμὲ τὸν Τηρέα.
- ΕΤ. Τηρεὺς γὰρ εἶ σύ; πότερον ὄρνις ἢ ταῦς;  
ΕΠ. ὄρνις ἔγωγε.
- ΕΤ. κατὰ σοὶ ποῦ τὰ πτερά;  
ΕΠ. ἐξερρήκε.
- ΕΤ. πότερον ὑπὸ νόσου τινός;  
ΕΠ. οὐκ, ἀλλὰ τὸν χειμῶνα πάντα τῶρνεα 105  
πτερορρυεῖ τε καθῆις ἕτερα φύομεν.  
ἀλλ' εἵπατόν μοι σφὼ τίν' ἐστόν;
- ΕΤ. νῶ; βροτώ.
- ΕΠ. ποδαπὸν τὸ γένος;

# THE BIRDS, 88-108

- EU. Well, didn't you fall down,  
And let your crow go ?
- PEI. No, I didn't. No !
- EU. Where is she then ?
- PEI. She flew away herself.
- EU. You didn't let her go. You're a brave boy !<sup>a</sup>
- HOOPOE. Throw wide the wood, that I may issue forth !
- EU. O Heracles, why what in the world is this ?  
What feathering's here? What style of triple-crested ?
- HOO. Who be the folk that seek me ?
- EU. The Twelve Gods  
Would seem to have wrought your ruin.
- HOO. What, do you jeer me,  
Seeing the way I'm feathered ? Strangers, I  
Was once a man.
- EU. It's not at you we're laughing.
- HOO. What is it then ?
- EU. Your beak looks rather funny.
- HOO. This is the way that Sophocles disfigures  
The manly form of Tereus in his Play.<sup>b</sup>
- EU. What, are you Tereus ? Are you bird or peacock ?<sup>c</sup>
- HOO. I am a bird.
- EU. Then, where are all your feathers ?
- HOO. They've fallen off !
- EU. What ! from disease, or why ?
- HOO. No, but in winter-time all birds are wont  
To moult their feathers, and then fresh ones grow.  
But tell me what *ye* are.
- EU. We ? mortal men.
- HOO. And of what race ?

<sup>a</sup> Enter Hoopoe upon the ἐκκύλημα, which bears a small coppice in which his wife the Nightingale lies asleep. The Hoopoe has no feathers except on head and wings. <sup>b</sup> The Tereus.

<sup>c</sup> The peacock had recently been introduced into Athens, and E. does not know much about it.

# ARISTOPHANES

- ΕΤ. ὄθεν αἱ τριήρεις αἱ καλαί.  
 ΕΠ. μῶν ἡλιαστά;  
 ΕΤ. μᾶλλον θατέρου τρόπου,  
 ἀπηλιαστά.  
 ΕΠ. σπεύρεται γὰρ τοῦτ' ἐκεῖ 110  
 τὸ σπέρμ';  
 ΕΤ. ὀλίγον ζητῶν ἂν ἐξ ἀγροῦ λάβοις.  
 ΕΠ. πράγους δὲ δὴ τοῦ δεομένῳ δεῦρ' ἦλθετον;  
 ΕΤ. σοὶ ξυγγενέσθαι βουλομένῳ.  
 ΕΠ. τίνος πέρι;  
 ΕΤ. ὅτι πρῶτα μὲν ἦσθ' ἄνθρωπος, ὥσπερ νῦν ποτέ,  
 κἀργύριον ὠφείλῃσας, ὥσπερ νῦν ποτέ, 115  
 κοῦκ ἀποδιδούς ἔχαιρες, ὥσπερ νῦν ποτέ.  
 εἶτ' αὖθις ὀρνίθων μεταλλάξας φύσιν  
 καὶ γῆν ἐπεπέτου καὶ θάλατταν ἐν κύκλῳ,  
 καὶ πάνθ' ὅσαπερ ἄνθρωπος ὅσα τ' ὄρνις φρονεῖς.  
 ταῦτ' οὖν ἰκέται νῦν πρὸς σέ δεῦρ' ἀφίγμεθα, 120  
 εἴ τινα πόλιν φράσειας ἡμῶν, εὖερον  
 ὥσπερ σισύραν, ἐγκατακλιῆναι μαλθακὴν.  
 ΕΠ. ἔπειτα μείζω τῶν Κραναῶν ζητεῖς πόλιν;  
 ΕΤ. μείζω μὲν οὐδέν, προσφορωτέραν δὲ νῶν.  
 ΕΠ. ἀριστοκρατεῖσθαι δῆλος εἰ ζητῶν.  
 ΕΤ. ἐγώ; 125  
 ἥκιστα· καὶ τὸν Σκελλίου βδελύττομαι.  
 ΕΠ. ποῖαν τῶν οὖν ἡδιστ' ἂν οἰκοῖτ' ἂν πόλιν;  
 ΕΤ. ὅπου τὰ μέγιστα πράγματ' εἴη τοιαῶδε·  
 ἐπὶ τὴν θύραν μου πρῶ τις ἐλθὼν τῶν φίλων  
 λέγοι ταδί· “πρὸς τοῦ Διὸς τοῦλυμπίου 130  
 ὅπως παρέσει μοι καὶ σὺ καὶ τὰ παιδία

<sup>a</sup> Eurip. *Medea*, 808 μῆδ' ἡσυχάλαν ἀλλὰ θατέρου τρόπου.

<sup>b</sup> ὡς ὀλίγων ὄντων τῶν μισοδίκων, καὶ τούτων ἀγροίκων: Schol.

# THE BIRDS, 108-131

- EU. Whence the brave galleys come.  
HOO. Not dicasts, are ye ?  
EU. No, the other sort.<sup>a</sup>  
We're anti-dicasts.  
HOO. Grows that seedling there ?  
EU. Aye in the country you can find a few,  
If you search closely.<sup>b</sup>  
HOO. But what brings you hither ?  
EU. To talk with you a little.  
HOO. What about ?  
EU. You were a man at first, as we are now,  
And had your creditors, as we have now,  
And loved to shirk your debts, as we do now ;  
And then you changed your nature, and became  
A bird, and flew round land and sea, and know  
All that men feel, and all that birds feel too.  
That's why we are come as suppliants here, to ask  
If you can tell us of some city, soft  
As a thick rug, to lay us down within.  
HOO. Seek ye a mightier than the Cranaan town<sup>c</sup> ?  
EU. A mightier, no ; a more commodious, yes.  
HOO. Aristocratic ?  
EU. Anything but that !  
I loathe the very name of Scellias' son.<sup>d</sup>  
HOO. What sort of city would ye like ?  
EU. Why, one  
Where my worst trouble would be such as this ;  
A friend at daybreak coming to my door  
And calling out *O by Olympian Zeus,*  
*Take your bath early : then come round to me,*

<sup>a</sup> *i.e.* Athens, the most ancient name of which was *κρῶναι*, "the rugged."

<sup>d</sup> Aristocrates, chosen because of his name. He took part in the oligarchical revolution of the Four Hundred. See Thuc. viii. 89.



# ARISTOPHANES

λουσάμενα πρῶ· μέλλω γὰρ ἐστιᾶν γάμους·  
καὶ μηδαμῶς ἄλλως ποιήσης· εἰ δὲ μή,  
μή μοι τότε γ' ἔλθης, ὅταν ἐγὼ πράττω κακῶς."

ΕΠ. νῆ Δία ταλαιπῶρων γε πραγμάτων ἐρᾷς. 135  
τί δαὶ σύ;

ΠΕΙ. τοιούτων ἐρῶ καὶ γώ.

ΕΠ. τίνων;

ΠΕΙ. ὅπου ξυναντῶν μοι ταδί τις μέμψεται,  
ὥσπερ ἀδικηθεῖς, παιδὸς ὠραίου πατὴρ·  
"καλῶς γέ μου τὸν υἱόν, ὦ Στιλβωνίδη,  
εὐρῶν ἀπιόντ' ἀπὸ γυμνασίου λελουμένον 140  
οὐκ ἔκυσας, οὐ προσεΐπας, οὐ προσηγάγου,  
οὐκ ὠρχιπέδησας, ὧν ἐμοὶ πατρικὸς φίλος."

ΕΠ. ὦ δειλακρίων σὺ τῶν κακῶν οἶων ἐρᾷς.  
ἀτὰρ ἔστι γ' ὅποῖαν λέγετον εὐδαίμων πόλις  
παρὰ τὴν ἐρυθρὰν θάλατταν.

ΕΥ. οἶμοι, μηδαμῶς 145

ἡμῶν παρὰ τὴν θάλατταν, ἣν ἀνακύβεται  
κλητῆρ' ἄγουσ' ἔωθεν ἡ Σαλαμινία.  
Ἑλληνικὴν δὲ πόλιν ἔχεις ἡμῖν φράσαι;

ΕΠ. τί οὐ τὸν Ἥλειον Λέπρεον οἰκίζετον  
ἐλθόνθ' ;

ΕΥ. ὅτι νῆ τοὺς θεούς, ὅς' οὐκ ἰδὼν, 150

βδελύττομαι τὸν Λέπρεον ἀπὸ Μελανθίου.

ΕΠ. ἀλλ' εἰσὶν ἕτεροι τῆς Λοκρίδος Ὀπούντιοι,  
ἵνα χρὴ κατοικεῖν.

ΕΥ. ἀλλ' ἔγωγ' Ὀπούντιος  
οὐκ ἂν γενοίμην ἐπὶ ταλάντῳ χρυσοῦ.

<sup>a</sup> A term applied generally to the seas which wash the S.-W. coasts of Asia.

<sup>b</sup> The Paralos and the Salaminia were the two special dispatch-boats of Athens. The S. had been sent some few months before to bring back Alcibiades from Sicily.

# THE BIRDS, 132-154

*You and your children, to the wedding banquet  
I'm going to give. Now pray don't disappoint me,  
Else, keep your distance, when my money's—gone.*

HOO. Upon my word, you are quite in love with troubles!  
And you?

PEI. I love the like.

HOO. But tell me what.

PEI. To have the father of some handsome lad  
Come up and chide me with complaints like these,  
*Fine things I hear of you, Stilbonides,  
You met my son returning from the baths,  
And never kissed, or hugged, or fondled him,  
You, his paternal friend! You're a nice fellow.*

HOO. Poor Poppet, you are in love with ills indeed.  
Well, there's the sort of city that ye want  
By the Red Sea.<sup>a</sup>

EU. Not by the sea! Not where  
The Salaminian,<sup>b</sup> with a process-server  
On board, may heave in sight some early morn.  
But can't you mention some Hellenic town?

HOO. Why don't ye go and settle down in Elis,  
At Lepreus<sup>c</sup>?

EU. Leprous! I was never there,  
But for Melanthius'<sup>d</sup> sake I loathe the name.

HOO. Well then, the Opuntians up in Locris, there's  
The place to dwell in!

EU. I become Opuntius<sup>e</sup>!  
No thank you, no, not for a talent of gold.

<sup>a</sup> Lepreus, or Lepreum, had been tributary to Elis; but after a dispute, was awarded by the Spartan arbitrators to their own enfranchized Helots. The Eleans, indignant, in 420 B.C. formed an alliance with Athens, Argos, Elis, and Mantinea (Thuc. v. 31, 34, 47).

<sup>d</sup> A tragic poet, P. 804, 1009, who was said to be a leper.

<sup>e</sup> Opuntius was an obnoxious informer: Schol.

# ARISTOPHANES

- οὗτος δὲ δὴ τίς ἔσθ' ὁ μετ' ὀρνίθων βίος; 155  
 σὺ γὰρ οἶσθ' ἀκριβῶς.
- ΕΠ. οὐκ ἄχαρις ἐς τὴν τριβήν·  
 οὐδ' πρῶτα μὲν δεῖ ζῆν ἄνευ βαλλαντίου.
- ΕΥ. πολλήν γ' ἀφείλες τοῦ βίου κιβδηλίαν.
- ΕΠ. νεμόμεσθα δ' ἐν κήποις τὰ λευκὰ σήσαμα  
 καὶ μύρτα καὶ μήκωνα καὶ σισύμβρια. 160
- ΕΥ. ὑμεῖς μὲν ἄρα ζήτε νυμφίων βίον.
- ΠΕΙ. φεῦ φεῦ·  
 ἦ μέγ' ἐνορῶ βούλευμ' ἐν ὀρνίθων γένει,  
 καὶ δύναμιν ἦ γένοιτ' ἄν, εἰ πίθοισθέ μοι.
- ΕΠ. τί σοι πιθώμεσθ' ;
- ΠΕΙ. ὃ τι πίθησθε; πρῶτα μὲν  
 μὴ περιπέτεσθε πανταχῇ κεχηνότες· 165  
 ὥς τοῦτ' ἄτιμον τοῦργον ἐστίν. αὐτίκα  
 ἐκεῖ παρ' ἡμῶν τοὺς πετομένους ἦν ἔρη  
 “τίς ἔστιν οὗτος;” ὁ Τελέας ἐρεῖ ταδί·  
 “ἄνθρωπος ὄρνις, ἀστάθμητος, πετόμενος,  
 ἀτέκμαρτος, οὐδὲν οὐδέποτε ἐν ταυτῷ μένων.” 170
- ΕΠ. νῆ τὸν Διόνυσον εὖ γε μωμᾷ ταυταγί.  
 τί ἂν οὖν ποιούμεν;
- ΠΕΙ. οἰκίσατε μίαν πόλιν.
- ΕΠ. ποίαν δ' ἂν οἰκίσαιμεν ὄρνιθες πόλιν;
- ΠΕΙ. ἄληθες; ὦ σκαιότατον εἰρηκῶς ἔπος,  
 βλέψον κάτω.
- ΕΠ. καὶ δὴ βλέπω.
- ΠΕΙ. βλέπε νῦν ἄνω. 175
- ΕΠ. βλέπω.
- ΠΕΙ. περίαγε τὸν τράχηλον.
- ΕΠ. νῆ Δία  
 ἀπολαύσομαί τί γ', εἰ διαστροφῆσομαι.

# THE BIRDS, 155-177

But this, this bird-life here, you know it well,  
What is this like ?

HOO. A pleasant life enough.  
Foremost and first you don't require a purse.

EU. There goes a grand corrupter of our life !

HOO. Then in the gardens we enjoy the myrtles,  
The cress, the poppy, the white sesame.<sup>a</sup>

EU. Why, then, ye live a bridegroom's jolly life.

PEI. Oh ! Oh !

O the grand scheme I see in the birds' reach,  
And power to grasp it, if ye'd trust to me !

HOO. Trust you in what ?

PEI. What ? First don't fly about  
In all directions, with your mouths wide open.  
That makes you quite despised. With *us*, for instance,  
If you should ask the flighty people there,  
*Who is that fellow ?* Teleas<sup>b</sup> would reply,  
*The man's a bird, a flighty feckless bird,*  
*Inconsequential, always on the move.*

HOO. Well blamed, i'faith ; but what we ought to do,  
Tell us.

PEI. Live all together : found one State.

HOO. What sort of State are birds to found, I wonder.

PEI. Aye, say you so ? You who have made the most  
Idiotic speech, look down.

HOO. I do.

PEI. Look up.

HOO. I do.

PEI. Twirl round your head.

HOO. Zeus ! I shall be  
A marvellous gainer, if I twist my neck !

<sup>a</sup> Sesame-cake was used at weddings. Myrtle and sisymbria were sacred to Aphrodite.

<sup>b</sup> A flatterer, satirized by Phrynichus ; here declaiming against his own pet fault. See 1025.

# ARISTOPHANES

ΠΕΙ. εἰδές τι;

ΕΠ. τὰς νεφέλας γε καὶ τὸν οὐρανόν.

ΠΕΙ. οὐχ οὗτος οὖν δήπου 'στὶν ὀρνίθων πόλος;

ΕΠ. πόλος; τίνα τρόπον;

ΠΕΙ. ὥσπερ εἰ λέγοις, τόπος. 180

ὅτι δὲ πολεῖται τοῦτο καὶ διέρχεται

ἅπαντα διὰ τούτου, καλεῖται νῦν πόλος.

ἦν δ' οἰκίσητε τοῦτο καὶ φράξῃθ' ἅπαξ,

ἐκ τοῦ πόλου τούτου κεκλήσεται πόλις.

ὥστ' ἄρξεται ἀνθρώπων μὲν ὥσπερ παρνόπων, 185

τοὺς δ' αὖ θεοὺς ἀπολεῖτε λιμῶ Μηλίῳ.

ΕΠ. πῶς;

ΠΕΙ. ἐν μέσῳ δήπουθεν ἡρ' ἐστὶ γῆς.

εἰθ' ὥσπερ ἡμεῖς, ἦν ἰέναι βουλόμεθα

Πυθῳδε, Βοιωτοὺς δίοδον αἰτούμεθα,

οὕτως, ὅταν θύσωσιν ἄνθρωποι θεοῖς, 190

ἦν μὴ φόρον φέρωσιν ὑμῖν οἱ θεοί,

διὰ τῆς πόλεως τῆς ἀλλοτρίας καὶ τοῦ χάους

τῶν μηρίων τὴν κνῖσαν οὐ διαφρήσετε.

ΕΠ. ἰοὺ ἰοῦ·

μὰ γῆν, μὰ παγίδας, μὰ νεφέλας, μὰ δίκτυα,

μὴ γὰρ νόημα κομψότερον ἤκουσά πω· 195

ὥστ' ἂν κατοικίξοιμι μετὰ σοῦ τὴν πόλιν,

εἰ ξυνδοκοίη τοῖσιν ἄλλοις ὀρνέοις.

ΠΕΙ. τίς ἂν οὖν τὸ πρᾶγμ' αὐτοῖς διηγῆσαιτο;

ΕΠ. σὺ.

ἐγὼ γὰρ αὐτοὺς βαρβάρους ὄντας πρὸ τοῦ

ἐδίδαξα τὴν φωνήν, ξυνὼν πολὺν χρόνον. 200

<sup>a</sup> The Greeks had acquired from the Babylonians the conception of the heavens as "a pole" or hollow sphere revolving round and enclosing the earth. This "pole" is the dwelling of the birds, and, according to Peisthetaerus, is so called because it

## THE BIRDS, 178-200

PEI. What did you see ?

HOO. I saw the clouds and sky.

PEI. And is not that the Station <sup>a</sup> of the Birds ?

HOO. Station ?

PEI. As one should say, their habitation.  
Here while the heavens revolve, and yon great dome  
Is moving round, ye keep your Station still.  
Make this your city, fence it round with walls,  
And from your Station is evolved your State.  
So ye'll be lords of men, as now of locusts,  
And Melian famine <sup>b</sup> shall destroy the Gods.

HOO. Eh ! how ?

PEI. The Air's betwixt the Earth and Sky.

And just as we, if we would go to Pytho,  
Must crave a grant of passage from Boeotia,  
Even so, when men slay victims to the Gods,  
Unless the Gods pay tribute, ye in turn  
Will grant no passage for the savoury steam  
To rise through Chaos, and a realm not theirs.

HOO. Hurrah !

O Earth ! ods traps, and nets, and gins, and snares,  
This is the nattiest scheme that e'er I heard of !  
So with your aid I'm quite resolved to found  
The city, if the other birds concur.

PEI. And who shall tell them of our plan ?

HOO. Yourself.

O they're not mere barbarians, as they were  
Before I came. I've taught them language now.

"moves about" (πολείται), and all things "go on in it" as they do in space (τόπος). Then πόλος suggests πόλις and πολίται. But it seems impossible to keep up the play on words. "I have given," says Rogers, "a slightly different turn to the passage."

<sup>b</sup> About ten or twelve months before the production of this play, the Melians had been reduced by famine; for their terrible fate see Thuc. v. 89-116.

# ARISTOPHANES

ΠΕΙ. πῶς δῆτ' ἂν αὐτοὺς ξυγκαλέσεις;

ΕΠ. ῥαδίως.

δευρὶ γὰρ ἐμβὰς αὐτίκα μάλ' ἐς τὴν λόχμην,  
ἔπειτ' ἀνεγείρας τὴν ἐμὴν ἀηδόνα,  
καλοῦμεν αὐτούς· οἱ δὲ νῶν τοῦ φθέγματος  
ἐάνπερ ἐπακούσωσι, θεύσονται δρόμῳ.

205

ΠΕΙ. ὦ φίλτατ' ὀρνίθων σὺ μὴ νυν ἔσταθι·  
ἀλλ' ἀντιβολῶ σ' ἄγ' ὥς τάχιστ' ἐς τὴν λόχμην  
ἔσβαινε κἀνέγειρε τὴν ἀηδόνα.

ΕΠ. ἄγε σύννομέ μοι παῦσαι μὲν ὕπνου,  
λῦσον δὲ νόμους ἱερῶν ὕμνων,  
οὓς διὰ θείου στόματος θρηνεῖς,  
τὸν ἐμὸν καὶ σὸν πολὺδακρυν Ἴτυν  
ἐλελιζομένη διεροῖς μέλεσιν  
γένυος ξουθῆς.

210

καθαρὰ χωρεῖ διὰ φυλλοκόμου  
σμύλακος ἥχῳ πρὸς Διὸς ἔδρας,  
ἢν' ὁ χρυσοκόμας Φοῖβος ἀκούων  
τοῖς σοῖς ἐλέγοις ἀντιψάλλον  
ἐλεφαντόδετον φόρμιγγα θεῶν  
ἴστησι χορούς· διὰ δ' ἀθανάτων  
στομάτων χωρεῖ ξύμφωνος ὁμοῦ  
θεία μακάρων ὀλολυγή.

215

(αὐλεῖ.)

ΕΥ. ὦ Ζεῦ βασιλεῦ τοῦ φθέγματος τούρνιθιου·  
οἷον κατεμελίτωσε τὴν λόχμην ὅλην.

ΠΕΙ. οὗτος.

ΕΥ. τί ἔστιν;

ΠΕΙ. οὐ σιωπήσει;

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<sup>a</sup> Compare 744, and Eurip. *Helen*. 1111.

## THE BIRDS, 201-225

PEI. But how to call them hither ?

HOO. That's soon done.

I've but to step within the coppice here,  
And wake my sleeping nightingale, and then  
We'll call them, both together. Bless the birds,  
When once they hear our voices, they'll come running.

PEI. You darling bird, now don't delay one instant.  
O I beseech you get at once within  
Your little copse, and wake the nightingale !

*(The Hoopoe's Serenade.)*

HOO. Awake, my mate !

Shake off thy slumbers, and clear and strong  
Let loose the floods of thy glorious song,  
The sacred dirge of thy mouth divine  
For sore-wept Itys, thy child and mine ;  
Thy tender trillings his name prolong  
With the liquid note of thy tawny throat ;<sup>a</sup>  
Through the leafy curls of the woodbine sweet  
The pure sound mounts to the heavenly seat,  
And Phoebus, lord of the golden hair,  
As he lists to thy wild plaint echoing there,  
Draws answering strains from his ivoried lyre,  
Till he stirs the dance of the heavenly choir,  
And calls from the blessed lips on high  
Of immortal Gods, a divine reply  
To the tones of thy witching melody.

*(The sound of a flute is heard within, imitating the  
nightingale's song.)*

EU. O Zeus and King, the little birdie's voice !  
O how its sweetness honied all the copse !

PEI. Hi !

EU. Well ?

PEI. Keep quiet.



## ARISTOPHANES

ΕΥ.	τί δαί;	225
ΠΙΕΙ.	οὐποψ μελωδεῖν αὖ παρασκευάζεται.	
ΕΠ.	ἐποποποποποποποποποποιῖ, ἰώ, ἰώ, ἴτω, ἴτω, ἴτω, ἴτω,	
	ἴτω τις ὦδε τῶν ἐμῶν ὁμοπτέρων·	230
	οἶοι τ' εὐσπόρους ἀγροίκων γύας νέμεσθε, φύλα μυρία κριθοτράγων σπερμολόγων τε γένη ταχὺ πετόμενα, μαλθακὴν ἰέντα γῆρυν·	
	οἶα τ' ἐν ἄλοκι θαμὰ βῶλον ἀμφιτιτυβίζεθ' ὦδε λεπτὸν	235
	ἡδομένα φωνᾷ· τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιώ. οἶα θ' ὑμῶν κατὰ κήπους ἐπὶ κισσοῦ κλάδεσι νομὸν ἔχει, τάτεκατ' ὄρεατάτε κοτινοτράγα τά τε κομαροφάγα,	240
	ἀνύσατε πετόμενα πρὸς ἐμὰν αὐδάν· τριοτὸ τριοτὸ τοτοβρίζ.	
	οἷ θ' ἐλείας παρ' αὐλῶνας ὀξυστόμους ἐμπίδας κάπτεθ', οἶα τ' εὐδρόσους γῆς τόπους	245
	ἔχετε λειμῶνά τ' ἐρόεντα Μαραθῶνος, ὄρ- νις πτερυγοποίκιλος τ' <u>ἄτταγᾶς</u> ἄτταγᾶς.	
	ὦν τ' ἐπὶ πόντιον οἶδμα θαλάσσης φύλα μετ' ἀλκυνέεσσι ποτᾶται,	250

<sup>a</sup> Or, *sharply biting*, as in Aesch. *Prom.* 692, 822.

<sup>b</sup> From Alcman, Frag. 26:

βάλε δὴ βάλε κηρύλος εἶην  
ὅς τ' ἐπὶ κύματος ἄνθος ἄμ' ἀλκυόνεσσι ποτῆται.

## THE BIRDS, 225-251

EU.

Why ?

PEL.

The Hoopoe here

Is going to favour us with another song.

*(The Bird-call by the Hoopoe and Nightingale conjointly ; the Nightingale's song being imitated, as before, by the flute.)*

HOO. Whoop-ho ! Whoop-ho !

Whoop-hoop-hoop-hoop-hoop-ho !

Hoi ! Hoi ! Hoi ! Come, come, come, come, come !

*(The land-birds.)*

Come hither any bird with plumage like my own ;  
Come hither ye that batten on the acres newly sown,  
On the acres by the farmer neatly sown ;  
And the myriad tribes that feed on the barley and  
the seed,

The tribes that lightly fly, giving out a gentle cry ;  
And ye who round the clod, in the furrow-riven sod,  
With voices sweet and low, twitter flitter to and fro,  
Singing *tio, tio, tio, tiotinx* ;

And ye who in the gardens a pleasant harvest glean,  
Lurking in the branches of the ivy ever green ;  
And ye who top the mountains with gay and airy flight ;  
And ye who in the olive and the arbutus delight ;  
Come hither one and all, come flying to our call,

*Triotó, triotó, totrinx.*

*(The marsh-birds.)*

Ye that snap up the gnats, shrilly voiced,<sup>a</sup>  
Mid the deep water-glens of the fens,  
Or on Marathon's expanse haunt the lea, fair to see,  
Or career o'er the swamps, dewy-moist,  
And the bird with the gay mottled plumes, come away,  
Francolín ! Francolín ! come away !

*(The sea-birds.)*

Ye with the halcyons flitting delightedly  
Over the surge of the infinite Sea,<sup>b</sup>

# ARISTOPHANES

δεῦρ' ἵτε πεισόμενοι τὰ νεώτερα,  
πάντα γὰρ ἐνθάδε φύλ' ἀθροίζομεν  
οἰωνῶν ταναοδείρων.

ἦκει γάρ τις δριμύς πρέσβυς  
καινὸς γνώμην, 255  
καινῶν ἔργων τ' ἐγχειρητήης.  
ἀλλ' ἵτ' ἐς λόγους ἅπαντα,  
δεῦρο, δεῦρο, δεῦρο, δεῦρο, δεῦρο.  
τοροτοροτοροτοροτίξ.  
κικκαβαῦ κικκαβαῦ. 260  
τοροτοροτοροτορολιλιλίξ.

ΠΕΙ. ὀράς τιν' ὄρνιν;  
ΕΥ. μὰ τὸν Ἀπόλλω ἡ γὼ μὲν οὐ·  
καίτοι κέχηνά γ' ἐς τὸν οὐρανὸν βλέπων.  
ΠΕΙ. ἄλλως ἄρ' οὐποῖς, ὥς ἔοικ', ἐς τὴν λόχμην  
ἐμβὰς ἐπῶζε χαραδριὸν μιμούμενος. 265

ΕΠ. τοροτίξ τοροτίξ.

ΠΕΙ. ὦγάθ' ἀλλ' οὖν οὐτοσί καὶ δὴ τις ὄρνις ἔρχεται.  
ΕΥ. νῆ Δί' ὄρνις δῆτα. τίς ποτ' ἐστίν; οὐ δῆπου ταῶς;  
ΠΕΙ. οὗτος αὐτὸς νῶν φράσει· τίς ἐστίν ὄρνις οὐτοσί;  
ΕΠ. οὗτος οὐ τῶν ἡθάδων τῶνδ' ὦν ὀράθ' ὑμεῖς ἀεὶ, 270  
ἀλλὰ λιμναῖος.  
ΕΥ. βαβαὶ καλὸς γε καὶ φοινικιοῦς.  
ΕΠ. εἰκότως· καὶ γὰρ ὄνομ' αὐτῷ γ' ἐστὶ φοινικόπτερος.

<sup>a</sup> As the lapwing flies "far from its nest," and calls as if to its young, and meets with no response.

<sup>b</sup> Four birds pass before the audience, and disappear on the other side.

## THE BIRDS, 252-273

Come to the great Revolution awaiting us,  
Hither, come hither, come hither to me.  
Hither, to listen to wonderful words,  
Hither we summon the taper-necked birds.

For hither has come a shrewd old file,  
Such a deep old file, such a sharp old file,  
His thoughts are new, new deeds he'll do,  
Come here, and confer with this shrewd old file.  
Come hither ! Come hither ! Come hither !  
Toro-toro-toro-torotinx !  
Kikkabau, kikkabau !  
Toro-toro-toro-toro-lililinx !

PEI. See any bird ?

EU. By Apollo no, not I,  
Though up I gaze with mouth and eyes wide open.

PEI. Methinks the Hoopoe played the lapwing's trick,<sup>a</sup>  
Went in the copse, and whooped, and whooped for  
nothing.

HOO. Torotinx ! Torotinx.

PEI. Comrade, here's a bird approaching,  
coming to receive our visit.<sup>b</sup>

EU. Aye by Zeus, what bird do you call it ?  
Surely not a peacock, is it ?

PEI. That the Hoopoe here will teach us.  
Prithee, friend, what bird is he ?

HOO. That is not a common object,  
such as you can always see ;  
That's a marsh-bird.

EU. Lovely creature ! nice and red like flaming flame.

HOO. So he should be, for Flamingo  
is the lovely creature's name.

# ARISTOPHANES

- ΕΥ. οὗτος ὦ σέ τοι.
- ΠΕΙ. τί βωστρεῖς;
- ΕΥ. ἕτερος ὄρνις οὗτοσί.
- ΠΕΙ. νῆ Δί' ἕτερος δῆτα χούτος ἐξεδρον χώραν ἔχων. 275  
τίς ποτ' ἔσθ' ὁ μουσόμεντις ἄτοπος ὄρνις ὀριβάτης;
- ΕΠ. ὄνομα τούτῳ Μῆδος ἔστι.
- ΠΕΙ. Μῆδος; ὦναξ Ἡράκλεις.  
εἶτα πῶς ἄνευ καμήλου Μῆδος ὦν ἐσέπτατο;
- ΕΥ. ἕτερος αὖ λόφον κατειληφώς τις ὄρνις οὗτοσί.
- ΠΕΙ. τί τὸ τέρας τουτί ποτ' ἐστίν; οὐ σὺ μόνος ἄρ' ἦσθ'  
ἔποψ,  
ἀλλὰ χούτος ἕτερος; 280
- ΕΠ. οὗτοσί μὲν ἔστι Φιλοκλέους  
ἐξ ἔποπος, ἐγὼ δὲ τούτου πάππος, ὥσπερ εἰ λέγοις  
Ἱππόνικος Καλλίου καὶ Ἱππονίκου Καλλίας.
- ΠΕΙ. Καλλίας ἄρ' οὗτος οὔρνις ἐστίν· ὡς πτερορρυεῖ.
- ΕΠ. αἶτε γὰρ ὦν γενναῖος ὑπὸ τῶν συκοφαντῶν τίλλεται, 285  
αἶ τε θήλειαι προσεκτίλλουσιν αὐτοῦ τὰ πτερά.
- ΠΕΙ. ὦ Πρόσειδον ἕτερος αὖ τις βαπτὸς ὄρνις οὗτοσί.  
τίς ὀνομάζεται ποθ' οὗτος;
- ΕΠ. οὗτοσί κατωφάγας.

<sup>a</sup> From Soph. *Tyro*, τίς ὄρνις οὗτος, ἐξεδρον χώραν ἔχων; where ἐξεδρος is not "foreign," "strange," but is used in an augural sense "not good," "inauspicious"; cf. Eur. *Heracl. M.* 596.

<sup>b</sup> From Aesch. *Edonians*, which the Schol. gives as τίς ποτ' ἔσθ' ὁ μουσόμεντις, ἀλαλος, ἀβρατεὺς ὃν σθένει; emended by R. to ἀβροβάτης ἀνὴρ.

<sup>c</sup> A fictitious pedigree: (1) the speaker, the Tereus of Sophocles; (2) the Tereus of Philocles, another poet, *W.* 462; (3) the newcomer. A grandson was often named after his grand-sire. The Callias who at this time was the head of his illustrious

# THE BIRDS, 274-288

EU. Hi there !

PEI. What ? The row you're making !

EU. Here's another, full in view.

PEI. Aye by Zeus, another truly,  
with a foreign aspect too.<sup>a</sup>

Who is he, the summit-ascending,  
Muse-prophetical, wondrous bird ? <sup>b</sup>

HOO. He's a Median.

PEI. He a Median ! Heracles, the thing's absurd.  
How on earth without a camel

could a Median hither fly ?

EU. Here they're coming ; here's another,  
with his crest erected high.

PEI. Goodness gracious, that's a hoopoe ;  
yes, by Zeus, another one !

Are not *you* the only Hoopoe ?

HOO. I'm his grandsire ; he's the son  
Of the Philocléan hoopoe :

as with you a name will pass,

Callias siring Hipponicus, Hipponicus Callias.<sup>c</sup>

PEI. O then that is Callias is it ?

How his feathers moult away !

HOO. Aye, the simple generous creature,  
he's to parasites a prey.

And the females flock around him,  
plucking out his feathers too.

PEI. O Poseidon, here's another ;  
here's a bird of brilliant hue !

What's the name of this, I wonder.

HOO. That's a Glutton <sup>d</sup> styled by us.

house dissipated its wealth and terminated its glory (*F.* 432,  
*E.* 810).

<sup>a</sup> A fictitious bird, intended to throw ridicule on Cleonymus, coward and glutton. He cast his shield away no doubt at the battle of Delium : 290, 1475.

# ARISTOPHANES

- ΠΕΙ. ἔστι γὰρ κατωφαγᾶς τις ἄλλος ἢ Κλεώνυμος;  
 ΕΥ. πῶς ἄρ' οὖν Κλεώνυμός γ' ὦν οὐκ ἀπέβαλε τὸν  
 λόφον; 290
- ΠΕΙ. ἀλλὰ μέντοι τίς ποθ' ἢ λόφωσις ἢ τῶν ὀρνέων;  
 ἢ 'πὶ τὸν δίαυλον ἦλθον;
- ΕΠ. ὥσπερ οἱ Κᾶρες μὲν οὖν  
 ἐπὶ λόφων οἰκοῦσιν ὡγάθ' ἀσφαλείας οὐνεκα.
- ΠΕΙ. ὦ Πρόσειδον οὐχ ὄρας ὅσον συνείλεκται κακὸν  
 ὀρνέων;
- ΕΥ. ὦναξ \*Απολλὸν τοῦ νέφους. ἰοὺ ἰοῦ, 295  
 οὐδ' ἰδεῖν ἔτ' ἔσθ' ὑπ' αὐτῶν πετομένων τὴν εἴσοδον.
- ΠΕΙ. οὐτοσὶ πέρδιξ, ἐκεινοσί γε νῆ Δι' ἀτταγᾶς,  
 οὐτοσὶ δέ πηγέλοψ, ἐκεινὴ δέ γ' ἄλκυων.
- ΕΥ. τίς γάρ ἐσθ' οὐπισθεν αὐτῆς;
- ΠΕΙ. ὅστις ἐστί; κειρύλος.
- ΕΥ. κειρύλος γάρ ἐστιν ὄρνις;
- ΠΕΙ. οὐ γάρ ἐστι Σποργίλος; 300  
 χαῦτηί γε γλαῦξ.
- ΕΥ. τί φῆς; τίς γλαῦκ' Ἀθήναζ' ἤγαγεν;
- ΠΕΙ. κίττα, τρυγῶν, κορυδός, ἐλεᾶς, ὑποθυμῖς, περιστερὰ,  
 νέρτος, ἰέραξ, φάττα, κόκκυξ, ἐρυθρόπους, κεβλή-  
 πυρις,  
 πορφυρίς, κερχνής, κολυμβίς, ἄμπελῖς, φήνη, δρύοψ.
- ΕΥ. ἰοὺ ἰοὺ τῶν ὀρνέων, 305  
 ἰοὺ ἰοὺ τῶν κοφίχων.

\* The ὀπλιτοδρόμος ran in armour, with crested helmet.

\* Enter Chorus of 24 birds, all crowding together.

\* κηρύλος (251 note) changed to κειρύλος, as if from κείρειν, to raise a laugh against Sporgilus the barber (Schol.).

\* A proverb, like "carrying coals to Newcastle."

# THE BIRDS, 289-306

- PEI. Is there then another Glutton  
 than our own Cleonymus ?  
 EU. Our Cleonymus, I fancy,  
 would have thrown his crest away.  
 PEI. But what means the crest-equipment  
 of so many birds, I pray ?  
 Are they going to race in armour ?<sup>a</sup>  
 HOO. No, my worthy friend, they make  
 Each his dwelling, like the Carians,  
 on the crests for safety's sake.<sup>b</sup>  
 PEI. O Poseidon, what the mischief !  
 see the birds are everywhere  
 Fluttering onward.  
 EU. King Apollo, what a cloud ! O ! O ! look there,  
 Now we cannot see the entrance  
 for the numbers crowding in.  
 PEI. Here you see a partridge coming,  
 there by Zeus a francolin,  
 Here a widgeon onward hurries,  
 there's a halcyon, sure as fate.  
 EU. Who's behind her ?  
 PEI. That's a clipper ; he's the lady halcyon's mate.  
 EU. Can a clipper be a bird then ?  
 PEI. Sporgilus is surely so.<sup>c</sup>  
 Here's an owl.  
 EU. And who to Athens brought an owl,<sup>d</sup> I'd like to know.  
 PEI. Jay and turtle, lark and sedgebird,  
 thyme-finch, ring-dove first, and then  
 Rock-dove, stock-dove, cuckoo, falcon,  
 fiery-crest, and willow wren,  
 Lammergeyer, porphyryon, kestrel,  
 waxwing, nuthatch, water-hen.  
 EU. (*singing*) Ohó for the birds, Ohó ! Ohó !  
 Ohó for the blackbirds, ho !



# ARISTOPHANES

οἷα πιπιρίζουσι καὶ τρέχουσι διακεκραγότες.  
 ἄρ' ἀπειλοῦσίν γε νῶν; οἴμοι, κεχήνασιν γέ τοι  
 καὶ βλέπουσιν εἰς σέ καμέ.

ΠΕΙ. τοῦτο μὲν κάμοι δοκεῖ.

ΧΟΡΟΣ. ποποποποποποποποποποποποποποῦ μ' ἄρ' ὅς 310

ἐκάλεσε; τίνα τόπον ἄρα ποτὲ νέμεται;

ΕΠ. οὔτοσὶ πάλαι πάρειμι κούκ ἀποστατῶ φίλων.

ΧΟ. τιτιτιτιτιτιτιτιτίνα λόγον ἄρα ποτὲ

πρὸς ἐμὲ φίλον ἔχων; 315

ΕΠ. κοινὸν ἀσφαλῇ δίκαιον ἥδ' ὡς ὠφελήσιμον.

ἄνδρε γὰρ λεπτῶν λογιστὰ δεῦρ' ἀφίχθον ὥς ἐμέ.

ΧΟ. ποῦ; πᾶ; πῶς φῆς;

ΕΠ. φῆμ' ἀπ' ἀνθρώπων ἀφίχθαι δεῦρο πρεσβύτα δύο· 320

ἦκετον δ' ἔχοντε πρέμνον πράγματος πελωρίου.

ΧΟ. ὦ μέγιστον ἐξαμαρτῶν ἐξ ὅτου τράφην ἐγώ,

πῶς λέγεις;

ΕΠ. μήπω φοβηθῆς τὸν λόγον.

ΧΟ. τί μ' εἰργάσω;

ΕΠ. ἄνδρ' ἐδεξάμην ἐραστὰ τῆσδε τῆς ξυνουσίας.

ΧΟ. καὶ δέδρακας τοῦτο τοῦργον;

ΕΠ. καὶ δεδρακώς γ' ἦδομαι. 325

ΧΟ. κάστον ἦδη που παρ' ἡμῖν;

ΕΠ. εἰ παρ' ὑμῖν εἴμ' ἐγώ.

ΧΟ. ἔα ἔα, [στρ.]

THE BIRDS, 307-328

How they twitter, how they go,  
                shrieking and screaming to and fro.  
Goodness ! are they going to charge us ?  
                They are gazing here, and see  
All their beaks they open widely.

PEI. That is what occurs to me.

CHORUS. Wh-wh-wh-wh-wh-wh-wh-where may he be  
that was calling for me? In what locality pastureth he?

ноо. I am ready, waiting here ;

never from my friends I stir.

CH. Te-te-te-te-te-te-te-te-teach me, I pray, in an amicable way,

what is the news you have gotten to say.

hoo. News amazing! News auspicious!

News delightful, safe, and free !

Birds ! Two men of subtlest genius

hither have arrived to me.

CH. Who! What! When! say that again.

noo. Here, I say, have come two elders,

travelling to the birds from man.

And the stem they are bringing with them

of a most stupendous plan.

CH. You who have made the greatest error

since my callow life began,

What do you say ?

HOO. Now don't be nervous.

CH. What is the thing you have done to me ?

noo. I've received two men, enamoured

of your sweet society.

CH. You have really dared to do it?

HOO. Gladly I the deed avow.

CH. And the pair are now amongst us?

HOO. Aye, if I'm amongst you now.

CH. O! O! Out upon you!

# ARISTOPHANES

προδεδόμεθ' ἀνόσιά τ' ἐπάθομεν·  
 ὃς γὰρ φίλος ἦν ὁμότροφά θ' ἡμῖν  
 ἐνέμετο πεδία παρ' ἡμῖν, 330  
 παρέβη μὲν θεσμούςς ἀρχαίους,  
 παρέβη δ' ὄρκους ὀρνίθων·

ἐς δὲ δόλον εἰσεκάλεσεν, παρέβαλέν τ' ἐμὲ παρὰ  
 γένος ἀνόσιον, ὅπερ ἐξότ' ἐγένετ' ἐπ' ἐμοὶ  
 πολέμιον ἐτράφη. 335

ἀλλὰ πρὸς τοῦτον μὲν ἡμῖν ἔστιν ὕστερος λόγος·  
 τῷ δὲ πρεσβύτῳ δοκεῖ μοι τῷδε δοῦναι τὴν δίκην  
 διαφορηθῆναι θ' ὑφ' ἡμῶν.

ΠΕΙ. ὥς ἀπωλόμεσθ' ἄρα.

ΕΤ. αἴτιος μέντοι σὺ νῶν εἰ τῶν κακῶν τούτων μόνος.  
 ἐπὶ τί γάρ μ' ἐκείθεν ἦγες;

ΠΕΙ. ἵν' ἀκολουθοίης ἐμοί. 340

ΕΤ. ἵνα μὲν οὖν κλάοιμι μέγала.

ΠΕΙ. τοῦτο μὲν ληρεῖς ἔχων  
 κάρτα· πῶς κλαυσεῖ γάρ, ἣν ἄπαξ γε τῷ φθαλμῷ  
 ἔκκοπῆς;

ΧΟ. ἰὼ ἰώ, [ἀντ.

ἔπαγ' ἔπιθ' ἐπὶ φέρε πολέμιον  
 ὄρμᾶν φονίαν, πτέρυγά τε παντᾶ 345  
 περίβαλε περί τε κύκλωσαι·  
 ὥς δεῖ τῷδ' οἰμώζειν ἄμφω

## THE BIRDS. 328-347

We are cheated and betrayed,  
                    we have suffered shame and wrong !  
For our comrade and our friend  
                    who has fed with us so long,  
He has broken every oath, and his holy plighted troth,  
        And the old social customs of our clan.  
He has led us unawares into wiles, and into snares,  
He has given us a prey, all helpless and forlorn,  
To those who were our foes  
                    from the time that they were born,  
To vile and abominable Man !

But for him, our bird-companion,  
                                comes a reckoning by and by ;  
As for these two old deceivers,  
                                they shall suffer instantly,  
Bit by bit we'll tear and rend them.

PEI. Here's a very horrid mess.

EU. Wretched man, 'twas you that caused it,  
you and all your cleverness!  
Why you brought me I can't see.

PER. Just that you might follow me.

EU. Just that I might die of weeping.

PEI. What a foolish thing to say!

Weeping will be quite beyond you,  
when your eyes are pecked away.

CH. On ! On ! In upon them !

Make a very bloody onset,  
                    spread your wings about your foes,  
Assail them and attack them,  
                    and surround them and enclose.  
Both, both of them shall die,  
                    and their bodies shall supply

# ARISTOPHANES

καὶ δοῦναι ῥύγχει φορβάν.  
οὔτε γὰρ ὄρος σκιερὸν οὔτε νέφος αἰθέριον  
οὔτε πολὺν πέλαγος ἔστιν ὃ τι δέξεται 350  
τῷδ' ἀποφυγόντε με.

ἀλλὰ μὴ μέλλωμεν ἤδη τῷδε τίλλειν καὶ δάκνειν.  
ποῦ 'σθ' ὁ ταξίαρχος; ἐπαγέτω τὸ δεξιὸν κέρας.  
ΕΥ. τοῦτ' ἐκεῖνο· ποῖ φύγω δύστηνος;  
ΠΕΙ. οὗτος οὐ μενεῖς;  
ΕΥ. ἔν' ὑπὸ τούτων διαφορηθῶ;  
ΠΕΙ. πῶς γὰρ ἂν τούτους δοκεῖς 355  
ἐκφυγεῖν;  
ΕΥ. οὐκ οἶδ' ὅπως ἂν.  
ΠΕΙ. ἀλλ' ἐγὼ τοί σοι λέγω,  
ὅτι μένοντε δεῖ μάχεσθαι λαμβάειν τε τῶν χυτρών.  
ΕΥ. τί δέ χύτρα νῶ γ' ὠφελήσει;  
ΠΕΙ. γλαυῆς μὲν οὐ πρόσσεισι νῶν.  
ΕΥ. τοῖς δέ γαμφώνυξι τοισδί;  
ΠΕΙ. τὸν ὀβελίσκον ἀρπάσας  
εἶτα κατάπηξον πρὸ σαυτοῦ.  
ΕΥ. τοῖσι δ' ὀφθαλμοῖσι τί; 360  
ΠΕΙ. ὀξύβαφον ἐντευθενὶ πρόσθου λαβὼν ἢ τρύβλιον.  
ΕΥ. ὦ σοφώτατ', εὖ γ' ἀνέυρες αὐτὸ καὶ στρατηγικῶς·  
ὑπερακοντίζεις σύ γ' ἤδη Νικίαν ταῖς μηχαναῖς.  
ΧΟ. ἐλελελεῦ χώρει κάθες τὸ ῥύγχος· οὐ μέλλειν ἐχρῆν.  
ἔλκε τίλλε παῖε δεῖρε, κόπτε πρῶτην τὴν χύτραν. 365  
ΕΠ. εἰπέ μοι τί μέλλετ' ὦ πάντων κάκιστα θηρίων

<sup>a</sup> Pot, with spit and platters, seem to have been borrowed from the Hoopoe's kitchen, which probably appeared on the ἐκκύκλημα.

<sup>b</sup> This has not been explained. Possibly there was fire in it.

<sup>c</sup> Nicias, then famous for his tactical and engineering skill, was beginning his Sicilian campaign about this time.

<sup>d</sup> The Greek war-cry.



## ARISTOPHANES

ἀπολέσαι παθόντες οὐδὲν ἄνδρε καὶ διασπάσαι  
τῆς ἐμῆς γυναικὸς ὄντε ξυγγενέε καὶ φυλέτα;

ΧΟ. φεισόμεσθα γάρ τι τῶνδε μᾶλλον ἡμεῖς ἢ λύκων;  
ἢ τίνας τισαίμεθ' ἄλλους τῶνδ' ἂν ἐχθίους ἔτι; 370

ΕΠ. εἰ δὲ τὴν φύσιν μὲν ἐχθροὶ τὸν δὲ νοῦν εἰσιν φίλοι,  
καὶ διδάζοντές τι δεῦρ' ἤκουσιν ὑμᾶς χρήσιμον.

ΧΟ. πῶς δ' ἂν οἷδ' ἡμᾶς τι χρήσιμον διδάξειάν ποτε,  
ἢ φράσειαν, ὄντες ἐχθροὶ τοῖσι πάπποις τοῖς ἐμοῖς;

ΕΠ. ἀλλ' ἀπ' ἐχθρῶν δῆτα πολλὰ μανθάνουσιν οἱ σοφοί· 375  
ἢ γὰρ εὐλάβεια σώζει πάντα· παρὰ μὲν οὖν φίλων  
οὐ μάθοις ἂν τοῦθ', ὁ δ' ἐχθρὸς εὐθὺς ἐξηνάγκασεν.  
αὐτίχ' αἱ πόλεις παρ' ἀνδρῶν γ' ἔμαθον ἐχθρῶν κοῦ  
φίλων

ἐκπονεῖν θ' ὑψηλὰ τείχη ναῦς τε κεκτῆσθαι μακράς·  
τὸ δὲ μάθημα τοῦτο σώζει παῖδας οἶκον χρήματα. 380

ΧΟ. ἔστι μὲν λόγων ἀκούσαι πρῶτον, ὥς ἡμῖν δοκεῖ,  
χρήσιμον· μάθοι γὰρ ἂν τις κατὰ τῶν ἐχθρῶν σοφόν.

ΠΕΙ. οἶδε τῆς ὀργῆς χαλᾶν εἵξασιν. ἀναγ' ἐπὶ σκέλος.

THE BIRDS, 367-383

You would slay two worthy persons,  
kinsmen, clansmen, of my mate ? a

Men who never sought to harm you,  
would you tear and lacerate?

CH. Why, I wonder, should we spare them,  
more than ravening beasts of prey?

Shall we ever find, for vengeance,  
enemies more rank than they ?

noo. Enemies, I grant, by nature,  
very friends in heart and will :

Here they come with kindly purpose,  
useful lessons to instil.

CH. What, they come with words of friendship?  
What, you really then suppose

They will teach us useful lessons,  
they our fathers' fathers' foes?

noo. Yet to clever folk a foeman  
very useful hints may show ;

Thus, that foresight brings us safety,  
from a friend we ne'er should know,

But the truth is forced upon us, very quickly, by a foe.  
Hence it is that all the Cities,

taught by foe, and not by friend,  
Learn to build them ships of battle,

and their lofty walls extend ;  
So by this, a foeman's, teaching

CH. Well, I really think 'tis better

that their errand we should know ;  
I admit that something useful

may be taught us by a foe  
PEI. (*to Eu.*) Now their anger grows more slack ;

now we had better just draw back.

<sup>a</sup> Procne was an Athenian, 15 n.



# ARISTOPHANES

- ΕΠ. καὶ δίκαιόν γ' ἐστὶ κάμοι δεῖ νέμειν ὑμᾶς χάριν.
- ΧΟ. ἀλλὰ μὴν οὐδ' ἄλλο σοὶ πω πρᾶγμ' ἐνηντιώμεθα. 385
- ΠΕΙ. μᾶλλον εἰρήνην ἄγουσιν ἡμῖν, ὥστε τὴν χύτραν  
 τῷ τε τρυβλίῳ καθίει·  
 καὶ τὸ δόρυ χρή, τὸν ὀβελίσκον,  
 περιπατεῖν ἔχοντας ἡμᾶς  
 τῶν ὀπλῶν ἐντός, παρ' αὐτὴν 390  
 τὴν χύτραν ἄκραν ὀρώντας  
 ἐγγύς· ὥς οὐ φευκτέον νῶν.
- ΕΥ. ἐτεδὸν ἦν δ' ἄρ' ἀποθάνωμεν,  
 κατορυχησόμεσθα ποῦ γῆς;
- ΠΕΙ. ὁ Κεραμεικὸς δέξεται νῶ. 395  
 δημοσίᾳ γὰρ ἵνα ταφῶμεν,  
 φήσομεν πρὸς τοὺς στρατηγοὺς  
 μαχομένῳ τοῖς πολεμίοισιν  
 ἀποθανεῖν ἐν Ὀρνεαῖς.
- ΧΟ. ἄναγ' ἐς τάξιν πάλιν ἐς ταυτόν,  
 καὶ τὸν θυμὸν κατὰθου κύψας  
 παρὰ τὴν ὀργὴν ὥσπερ ὀπλίτης·  
 κἀναπυθώμεθα τούσδε τίνες ποτέ,  
 καὶ πόθεν ἔμολον, τίνι τ' ἐπινοία. 405  
 ἰὼ ἔποψέ σε τοι καλῶ.
- ΕΠ. καλεῖς δὲ τοῦ κλύειν θέλων;
- ΧΟ. τίνες ποθ' οἶδε καὶ πόθεν;
- ΕΠ. ξείνῳ σοφῆς ἀφ' Ἑλλάδος.
- ΧΟ. τύχη δὲ ποία κομί- 410  
 ζει ποτ' αὐτῶ πρὸς ὄρ-  
 νιθας ἐλθεῖν;

<sup>a</sup> In this suburb of Athens were buried publicly those who had fallen in battle: Thuc. ii. 34.

<sup>b</sup> A town in Argolis, chosen for its name, as if it meant "Bird-

# THE BIRDS. 384-411

HOO. (*to Chorus*.) This is right and friendly conduct,  
such as I deserve from you.

CH. Well, I am sure that we have never  
gone against you hitherto.

PEI. Now they are growing a deal more peaceful,  
now is the time the pot to ground,

Now we may lower the platters twain.

Nay, but the spit we had best retain,

Walking within the encampment's bound,

Letting our watchful glances skim

Over the edge of the pot's top rim ;

Never a thought of flight must strike us.

EU. Well, but tell me, suppose we die,  
Where in the world will our bodies lie ?

PEI. They shall be buried in Cerameicus,<sup>a</sup>  
That will be done at the public cost.  
For we will say that our lives we lost  
Gallantly fighting the public foe,  
(Yea, we will tell the commanders so,)  
Gallantly fighting at Orneae.<sup>b</sup>

CH. Fall back, fall back to your ranks once more,  
And stand at ease as ye stood before,  
And lay your wrath on the ground, in line  
With your angry mood, as a warrior should ;  
We'll ask the while who the men may be,  
And whence they come, and with what design.  
Hey, Hoopoe, hey ! to you I speak.

HOO. What is it that to learn you seek ?

CH. Whence are these visitors and who ?

HOO. From clever Hellas strangers two.

CH. What's their aim ? Canst thou tell  
Why they came Here to dwell ?

city." It had been attacked by Athenians and Argives the year  
before.

# ARISTOPHANES

- ΕΠ. ἔρως  
βίου διαίτης τε καὶ  
σοῦ, ξυνοικεῖν τέ σοι  
καὶ ξυνεῖναι τὸ πᾶν.
- ΧΟ. τί φῆς;  
λέγει δὲ δὴ τῖνας λόγους; 415
- ΕΠ. ἄπιστα καὶ πέρα, κλύειν.
- ΧΟ. ὁρᾷ τι κέρδος ἐνθάδ' ἄ-  
ξιον μονῆς, ὅτῳ πέποιθ'  
ἐμοὶ ξυνῶν  
κρατεῖν ἂν ἢ τὸν ἐχθρόν ἢ  
φίλοιςιν ὠφελεῖν ἔχειν; 420
- ΕΠ. λέγει μέγαν τιν' ὄλβον οὐ-  
τε λεκτόν οὔτε πιστόν· ὥς  
σὰ πάντα καὶ  
τὸ τῇδε καὶ τὸ κείσε καὶ  
τὸ δεῦρο προσβιβᾷ λέγων. 425
- ΧΟ. πότερα μαινόμενος;
- ΕΠ. ἄφατον ὥς φρόνιμος.
- ΧΟ. ἐνι σοφόν τι φρενί;
- ΕΠ. πυκνότατον κίναδος,  
σόφισμα κύρμα τρίμμα παιπάλημ' ὄλον. 430
- ΧΟ. λέγειν λέγειν κέλευέ μοι.  
κλύων γὰρ ὦν σύ μοι λέγεις  
λόγων ἀνεπτέρωμαι.
- ΕΠ. ἄγε δὴ σὺ καὶ σὺ τὴν πανοπλίαν μὲν πάλιν  
ταύτην λαβόντε κρεμάσατον τύχᾳγαθῇ 435  
ἐς τὸν ἵπνὸν εἴσω πλησίον τοῦπιστάτου·

\* τὸ κείσε foll. are said by Schol. to be taken from the not yet published *Phoenissae* (265).

<sup>b</sup> Calling two attendants; cf. 656.

<sup>c</sup> Three interpretations are given of ἐπιστάτης: (1) a bronze

# THE BIRDS, 412-436

- HOO. Love of you,                      Love of your  
       Life and ways                    Was the lure.  
       Here they fain                  Would remain  
       Comrades true                  All their days.
- CH. Hey, hey, what do you say ?  
       What is the tale they tell ?
- HOO.                                      In brief,  
       'Tis something more than past belief.
- CH. But wherefore is he come ? What is it  
       He seeks to compass by his visit ?  
       Think you he's got some cunning plan  
       Whereby, allied with us, he can  
       Assist a friend, or harm a foe ?  
       What brings him here, I'd like to know.
- HOO. Too great, too great, for thought or words,  
       The bliss he promises the birds.  
       All things are yours, he says, whate'er  
       Exists in space, both here and there,  
       And to and fro, and everywhere.<sup>a</sup>
- CH. Mad a little, eh ?
- HOO. More sane than words can say.
- CH. Wide awake ?
- HOO.                                      Wide as day.  
       The subtlest cunningest fox,  
       All scheme, invention, craft ; wit, wisdom, paradox.
- CH. His speech, his speech, bid him begin it.  
       The things you show excite me so,  
       I'm fit to fly this very minute.
- HOO. Now you and you,<sup>b</sup> take back this panoply,  
       And hang it up, God bless it, out of sight  
       Within the kitchen there, beside the Jack.<sup>c</sup>

stool with three legs, perforated at the top (Schol.) ; (2) a clay figure of Hephaestus, placed by the hearth (Eustathius, Hom. Od. xvii. 455) ; (3) a stand full of pegs or hooks.

## ARISTOPHANES

σὺ δὲ τούσδ' ἐφ' οἷσπερ τοῖς λόγοις συνέλεξ' ἐγὼ  
φράσον, δίδαξον.

ΠΕΙ.                                μὰ τὸν Ἀπόλλω γὰρ μὲν οὔ,  
 ἦν μὴ διάθωνταί γ' οἷδε διαθήκην ἐμοὶ  
 ἦν περ ὁ πίθηκος τῇ γυναικὶ διέθετο,                                440  
 ὁ μαχαιοποιός, μήτε δάκνειν τούτους ἐμὲ  
 μήτ' ὀρχίπεδ' ἔλκειν μήτ' ὀρύττειν—

τόν—; οὐδαμῶς.

ΠΕΙ. οὐκ, ἀλλὰ τῷ φθαλμῷ λέγω.

χο. διατίθεται ἄνω.

ΠΕΙ. κατόμοσόν νυν ταῦτά μοι.

ΧΘ. ὁμνυμ' ἐπὶ τούτοις, πᾶσι νικᾶν τοῖς κριταῖς 445  
καὶ τοῖς θεαταῖς πᾶσι.

ΠΕΙ. ἔσται πανταγί.

χο. εἰ δὲ παραβαίην, ἐνὶ κριτῇ νικᾶν μόνον.

ΕΠ. ἀκούετε λέω· τοὺς ὀπλίτας νυμμενὶ  
ἀνελομένους θῶπλ' ἀπιέναι πάλιν οἴκαδε,  
σκοπεῖν δ' ὅ τι ἂν προγράψωμεν ἐν τοῖς πινακίοις. 450

χο. δολερὸν μὲν αἰὲ κατὰ πάντα δὴ τρόπον  
πέφυκεν ἄνθρωπος· σὺ δ' ὁμως λέγε μοι.

τάχα γὰρ τύχοις ἂν  
 χρηστὸν ἐξειπὼν ὃ τι μοι παροραῖτ', ἥ  
 δυνάμιν τινα μείζω  
 παραλειπομένην ὑπ' ἐμῆς φρενὸς ἄξυνέτου·  
 σὺ δὲ τοῦθ' οὐρᾶς λέγ' εἰς κοινόν.  
 ὃ γὰρ ἂν σὺ τύχῃς μοι  
 ἀγαθὸν πορίσας, τοῦτο κοινὸν ἔσται.

# THE BIRDS, 437-459

But you (*to Pei.*) the things we summoned them to hear  
Expound, declare.

PEI. By Apollo no, not I,  
Unless they pledge me such a treaty-pledge  
As that small jackanapes <sup>a</sup> who makes the swords  
Pledged with his wife, to wit that they'll not bite me  
Nor pull me about, nor scratch my—<sup>b</sup>

CH. Fie, for shame !  
Not *this* ? no, no !

PEI. My eyes, I was going to say.

CH. I pledge it.

PEI. Swear !

CH. I swear on these conditions ;  
So may I win by every judge's vote,  
And the whole Theatre's.

PEI. AND SO YOU SHALL.

CH. But if I'm false, then by one vote alone.

HOO. O yes ! O yes ! Hoplites, take up your arms  
And march back homewards ; there await the orders  
We're going to publish on the notice-boards.

CH. Full of wiles, full of guiles, at all times, in all ways,  
Are the children of Men ; still we'll hear what he says.  
Thou hast haply detected  
Something good for the Birds which we never suspected ;  
Some power of achievement, too high  
For my own shallow wit by itself to descry.  
But if aught you espy,  
Tell it out ; for whate'er of advantage shall fall  
To ourselves by your aid, shall be common to all.

<sup>a</sup> Said to have been an ugly little cutler Panaetius, who made  
this formal compact with his wife.

<sup>b</sup> τὸν πρωτοτὸν δεικνύς : Schol.

# ARISTOPHANES

- ἀλλ' ἐφ' ὅτωπερ πράγματι τὴν σὴν ἤκεις γνώμην  
ἀναπείσας, 460  
λέγε θαρρήσας· ὥς τὰς σπονδὰς οὐ μὴ πρότεροι  
παραβῶμεν.
- ΠΕΙ. καὶ μὴν ὀργῶ νῆ τὸν Δία καὶ προπεφύραται λόγος  
εἰς μοι,  
ὃν διαμάττειν κωλύει οὐδέν· φέρε παῖ στέφανον·  
καταχεῖσθαι  
κατὰ χειρὸς ὕδωρ φερέτω ταχύ τις.
- ΕΥ. δειπνήσειν μέλλομεν; ἢ τί;  
ΠΕΙ. μὰ Δι' ἀλλὰ λέγειν ζητῶ τι πάλαι μέγα καὶ λαρινὸν  
ἔπος τι, 465  
ὃ τι τὴν τούτων θραύσει ψυχὴν· οὕτως ὕμῶν ὑπερ-  
αλγῶ,  
οἷτινες ὄντες πρότερον βασιλῆς—
- ΧΟ. ἡμεῖς βασιλῆς; τίνος;  
ΠΕΙ. ὑμεῖς  
πάντων ὀπόσ' ἔστιν, ἐμοῦ πρῶτον, τουδί, καὶ τοῦ  
Διὸς αὐτοῦ.  
ἀρχαιότεροι πρότεροί τε Κρόνου καὶ Τιτάνων  
ἐγένεσθε,  
καὶ γῆς.
- ΧΟ. καὶ γῆς;  
ΠΕΙ. νῆ τὸν Ἀπόλλω.
- ΧΟ. τουτὶ μὰ Δι' οὐκ ἐπεπύσμην. 470  
ΠΕΙ. ἀμαθὴς γὰρ ἔφυς κοῦ πολυπράγμων, οὐδ' Αἰσω-  
πον πεπάτηκας,  
ὃς ἔφασκε λέγων κορυδὸν πάντων πρώτην ὄρνιθα  
γενέσθαι,  
προτέραν τῆς γῆς, κᾶπειτα νόσῳ τὸν πατέρ' αὐτῆς  
ἀποθνήσκειν·

\* A myrtle wreath was always worn by an orator; T. 360,  
172

THE BIRDS. 460-473

So expound us the plan you have brought us, my man,  
not doubting, it seems, of success.  
And don't be afraid, for the treaty we made  
we won't be the first to transgress.

PER. I am hot to begin, and my spirit within  
                                is fermenting the tale to declare.  
And my dough I will knead, for there's nought to  
            impede. Boy, bring me a wreath for my hair,<sup>a</sup>  
And a wash for my hands.

EU. Why, what mean these commands ?  
Is a dinner in near contemplation ?

PEI. No dinner, I ween ; 'tis a SPEECH that I mean,  
                                a stalwart and brawny oration,  
Their spirit to batter, and shiver and shatter.  
*(To the Birds)* So sorely I grieve for your lot  
Who once in the prime and beginning of time  
                                were Sovereigns—

CH. We Sovereigns ! of what ?

PER. Of all that you see ; of him and of me ;  
  of Zeus up above on his throne ;  
A lineage older and nobler by far  
  than the Titans and Cronos ye own,  
And than Earth.

CH.            And than Earth !

PEI. By Apollo 'tis true.

CH. And I never had heard it before !

PER. Because you've a blind uninquisitive mind,  
unaccustomed on Aesop to pore.<sup>b</sup>  
The lark had her birth, so he says, before Earth ;  
then her father fell sick and he died.

*E. 131.* It was also used in banquets; but the rinsing of the hands belonged to the banquet. P. regards his speech as a feast, and leads up to it by the metaphors taken from bakery: fermentation, mixing, and kneading.

<sup>b</sup> This fable is not in the collection which we have.



# ARISTOPHANES

γῆν δ' οὐκ εἶναι, τὸν δὲ προκείσθαι πεμπταῖον·  
τὴν δ' ἀποροῦσαν  
ὑπ' ἀμυχανίας τὸν πατέρ' αὐτῆς ἐν τῇ κεφαλῇ  
κατορύξαι.

475

ΕΥ. ὁ πατὴρ ἄρα τῆς κορυδοῦ νυνὶ κεῖται τεθνεὺς  
Κεφαλῆσιν.

ΠΕΙ. οὐκ οὖν δῆτ' εἰ πρότεροι μὲν γῆς πρότεροι δὲ θεῶν  
ἐγένοντο,  
ὥς πρεσβυτάτων αὐτῶν ὄντων ὀρθῶς ἐσθ' ἡ  
βασιλεία;

ΕΥ. νῆ τὸν Ἀπόλλω· πάνυ τοίνυν χρηὴ ρύγχος βόσκειν  
σε τὸ λοιπόν·

οὐκ ἀποδώσει ταχέως ὁ Ζεὺς τὸ σκῆπτρον τῷ  
δρυκολάπτῃ.

480

ΠΕΙ. ὥς δ' οὐχὶ θεοὶ τοίνυν ἦρχον τῶν ἀνθρώπων τὸ  
παλαιόν,

ἀλλ' ὄρνιθες, κάβασιλέων, πόλλ' ἐστὶ τεκμήρια  
τούτων.

αὐτίκα δ' ὑμῖν πρῶτ' ἐπιδείξω τὸν ἀλεκτρυόν', ὥς  
ἐτυράννει

ἦρχέ τε Περσῶν πρῶτον πάντων Δαρείου καὶ  
Μεγαβάζου,

ὥστε καλεῖται Περσικὸς ὄρνις ἀπὸ τῆς ἀρχῆς ἔτ'  
ἐκείνης.

485

ΕΥ. διὰ ταῦτ' ἄρ' ἔχων καὶ νῦν ὥσπερ βασιλεὺς ὁ  
μέγας διαβάσκει

ἐπὶ τῆς κεφαλῆς τὴν κυρβασίαν τῶν ὀρνίθων μόνος  
ὀρθήν.

<sup>a</sup> Κεφαλῆ was an Attic deme.

<sup>b</sup> Lit. "the oakpecker." "The oak was sacred to Zeus, and

## THE BIRDS, 474-487

She laid out his body with dutiful care,  
but a grave she could nowhere provide ;  
For the Earth was not yet in existence ; at last,  
by urgent necessity led,  
When the fifth day arrived, the poor creature contrived  
to bury her sire in her head.

EV. So the sire of the lark, give me leave to remark,  
on the crest of a headland <sup>a</sup> lies dead.

**PRI.** If therefore, by birth, ye are older than Earth,  
if before all the Gods ye existed,  
**By the right of the firstborn the sceptre is yours ;**  
**your claim cannot well be resisted.**

EX. I advise you to nourish and strengthen your beak,  
and to keep it in trim for a stroke.  
Zeus won't in a hurry the sceptre restore  
to the woodpecker<sup>b</sup> tapping the oak.

PERI. In times prehistoric 'tis easily proved,  
by evidence weighty and ample,  
That Birds, and not Gods, were the Rulers of men,  
and the Lords of the world ; for example,  
Time was that the Persians were ruled by the Cock,  
a King autocratic, alone ;  
The sceptre he wielded or ever the names  
“ Megabazus,” “ Darius ” were known ;  
And the “ Persian ”<sup>c</sup> he still by the people is called  
from the Empire that once was his own.

EV. And thus, to this hour, the symbol of power  
on his head you can always detect :  
Like the Sovereign of Persia, alone of the Birds,  
he stalks with tiara<sup>d</sup> erect.

the woodpecker in attacking the oak might seem to be attacking Zeus himself": R.

<sup>c</sup> i.e. Περσικὸς ὄρνις, cf. 707.

<sup>a</sup> The ordinary Persian headdress; the king wore his erect: Herod. v. 49, Xen. *Anab.* ii. 5. 23.

# ARISTOPHANES

ΠΕΙ. οὕτω δ' ἰσχυέ τε καὶ μέγας ἦν τότε καὶ πολὺς,  
 ὥστ' ἔτι καὶ νῦν  
 ὑπὸ τῆς ῥώμης τῆς τότε ἐκείνης, ὁπόταν νόμον  
 ὀρθριον ᾄσῃ,  
 ἀναπηδῶσιν πάντες ἐπ' ἔργον, χαλκῆς, κεραμῆς,  
 σκυλοδέψαι, 490  
 σκυτῆς, βαλανῆς, ἀλφिताμοιβοί, τορνευτολυνασπι-  
 δοπηγοί·  
 οἱ δὲ βαδίζουσ' ὑποδησάμενοι νύκτωρ.

ΕΤ. ἐμὲ τοῦτο γ' ἐρώτα.  
 χλαῖναν γὰρ ἀπώλεσ' ὁ μοχθηρὸς Φρυγίων ἐρίων  
 διὰ τοῦτον.  
 ἐς δεκάτην γάρ ποτε παιδαρίου κληθεὶς ὑπέπινον  
 ἐν ᾄστει,  
 κᾶρτι καθεῦδον, καὶ πρὶν δειπνεῖν τοὺς ἄλλους  
 οὗτος ἄρ' ἦσεν· 495  
 καγὼ νομίσας ὀρθρον ἐχώρουν Ἀλιμουντάδε,  
 κᾶρτι προκύπτω  
 ἔξω τείχους καὶ λωποδύτης παίει ῥοπάλῳ με τὸ  
 νῶτον·  
 καγὼ πίπτω μέλλω τε βοᾶν, ὁ δ' ἀπέβλισε  
 θοιμάτιόν μου.

ΠΕΙ. ἱκτίνος δ' οὖν τῶν Ἑλλήνων ἦρχεν τότε κᾶβασί-  
 λευεν.

ΧΟ. τῶν Ἑλλήνων;

ΠΕΙ. καὶ κατέδειξέν γ' οὗτος πρῶτος βασιλεύων 500  
 προκυλινδεῖσθαι τοῖς ἱκτίνοις.

\* "Here, as in *κυρβασία*, there seems to be an echo of Herodotus. In vii. 14 the historian had described Xerxes as waxing μέγας καὶ πολὺς": R.

THE BIRDS, 488-501

**REI.** So mighty and great was his former estate,  
                        so ample he waxed and so strong;<sup>a</sup>  
That still the tradition is potent, and still,  
                        when he sings in the morning his song;<sup>b</sup>  
At once from their sleep all mortals upleap,  
                        the cobblers, the tanners, the bakers.  
The potters, the bathmen, the smiths, and the shield-  
                        and-the-musical-instrument-makers ;  
And some will at eve take their sandals and leave.

EU. I can answer for that, to my cost.  
'Twas all through his crowing at eve that my cloak,  
the softest of Phrygians, I lost.  
I was asked to the Tenth-day feast of a child<sup>c</sup> ;  
and I drank ere the feast was begun ;  
Then I take my repose ; and anon the cock crows ;  
so thinking it daybreak I run  
To return from the City to Halimus town<sup>d</sup> ;  
but scarce I emerge from the wall,  
When I get such a whack with a stick on my back  
from a rascally thief, that I fall,  
And he skims<sup>e</sup> off my cloak from my shoulders or e'er  
for assistance I'm able to bawl.

PER. Then a Kite was the Sovereign of Hellas of old,  
and ruled with an absolute sway.

## CH. The Sovereign of Hellas !

PEL.                And, taught by his rule,  
                                we wallow on earth to this day  
When a Kite we espy.

<sup>d</sup> "His Song of dawn; his Morning hymn with an allusion to the *ῥοθιον ῥόμον*, the stirring march of Terpander. See *E.* 741": R.

<sup>a</sup> On the tenth day after birth was the child's name-day feast:  
922.

<sup>d</sup> A village not far from Peiraeus.

\* ἀπέβλισε "for ἀφείλετο, a metaphor from honeycombs": Schol. βλπτω is to take the honey from the combs.

## ARISTOPHANES

- ΕΥ. ἰὴ τοὶ Διόιυσσι, ἐγὼ γοῦν  
ἐκυλινδοίμην ἱκτῖνον ἰδὼν· κᾶθ' ὕπτιος ὦν ἀνα-  
χάσκων  
ὀβολὸν κατεβρόχθισα· κᾶτα κενὸν τὸν θύλακον  
οἴκαδ' ἀφείλκον.
- ΠΕΙ. Αἰγύπτου δ' αὖ καὶ Φοινίκης πάσης κόκκυξ  
βασιλεὺς ἦν·  
χώποθ' ὁ κόκκυξ εἴποι "κόκκυ," τότε γ' οἱ  
Φοίνικες ἅπαντες 505  
τοὺς πυροὺς ἂν καὶ τὰς κριθὰς ἐν τοῖς πεδίοις  
ἐθέριζον.
- ΕΥ. τοῦτ' ἄρ' ἐκεῖν' ἦν τοῦπος ἀληθῶς· "κόκκυ· ψωλοὶ  
πεδίοιςδε."
- ΠΕΙ. ἦρχον δ' οὕτω σφόδρα τὴν ἀρχήν, ὥστ' εἴ τις καὶ  
βασιλεύει  
ἐν ταῖς πόλεσιν τῶν Ἑλλήνων Ἀγαμέμνων ἢ Μενέ-  
λαος,  
ἐπὶ τῶν σκήπτρων ἐκάθητ' ὄρνις μετέχων ὃ τι δωρο-  
δοκοίη. 510
- ΕΥ. τουτὶ τοίνυν οὐκ ἤδη ἔγω· καὶ δῆτά μ' ἐλάμβανε  
θαῦμα,  
ὅπότ' ἐξέλθοι Πρίαμός τις ἔχων ὄρνιν ἐν τοῖσι  
τραγωδοῖς,  
ὁ δ' ἄρ' εἰστήκει τὸν Λυσικράτη τηρῶν ὃ τι δωρο-  
δοκοίη.
- ΠΕΙ. ὁ δὲ δεινότατόν γ' ἐστὶν ἀπάντων, ὁ Ζεὺς γὰρ  
ὁ νῦν βασιλεύων

<sup>a</sup> ἕαρος ἀρχομένου ἱκτῖνος φαίνεται εἰς τὴν Ἑλλάδα, ἐφ' ᾧ ἡδόμενοι  
κυλινδονται: Schol. See 713. For the habit of carrying money  
in the mouth see W. 791.

# THE BIRDS, 501-514

- EU. By Bacchus, 'twas I  
     saw a Kite in the air ; so I wallow <sup>a</sup>  
 Then raising my eyne from my posture supine,  
     I give such a gulp that I swallow  
 O what but an obol I've got in my mouth,  
     and am forced to return empty-handed.
- PEI. And the whole of Phoenice and Egypt was erst  
     by a masterful Cuckoo commanded.  
 When his loud cuckoo-cry was resounding on high,  
     at once the Phoenicians would leap  
 All hands to the plain, rich-waving with grain,  
     their wheat and their barley to reap.
- EU. So that's why we cry to the circumcised *Ili* !  
     *Cuckoo ! To the plain ! Cuckoo !* <sup>b</sup>
- PEI. And whene'er in the cities of Hellas a chief  
     to honour and dignity grew,  
 Menelaus or King Agamemnon perchance,  
     your rule was so firm and decided  
 That a bird on his sceptre would perch, <sup>c</sup> to partake  
     of the gifts for his Lordship provided.
- EU. Now of that I declare I was never aware ;  
     and I oft have been filled with amaze,  
 When Priam so noble and stately appeared,  
     with a bird, in the Tragedy-plays.  
 But the bird was no doubt for the gifts looking out,  
     to Lysicrates <sup>d</sup> brought on the sly.
- PEI. But the strongest and clearest of proofs is that Zeus  
     who at present is Lord of the sky

<sup>b</sup> A proverb, used here as a call to work for lusty youths, *ψωλοί* being equivalent to *έστυκότες*.

<sup>c</sup> The eagle was a common ornament on the sceptre : Herod. i. 195.

<sup>d</sup> A corrupt Athenian officer. The mention of Priam refers to some recent tragedy, in which P. may have been called *λυσικράτης* as having "destroyed the power" of Troy. See P. 992.

# ARISTOPHANES

αἰετὸν ὄρνιν ἔστηκεν ἔχων ἐπὶ τῆς κεφαλῆς  
 βασιλεὺς ὦν, 515

ἢ δ' αὖ θυγάτηρ γλαυχ', ὃ δ' Ἀπόλλων ὥσπερ  
 θεράπων ἱέρακα.

ΕΤ. νῆ τὴν Δήμητρ' εὖ ταῦτα λέγεις. τίνος οὖνεκα  
 ταῦτ' ἄρ' ἔχουσιν;

ΠΕΙ. ἴν' ὅταν θύων τις ἔπειτ' αὐτοῖς ἐς τὴν χεῖρ', ὡς  
 νόμος ἐστίν,

τὰ σπλάγχνα διδῶ, τοῦ Διὸς αὐτοὶ πρότεροι τὰ  
 σπλάγχνα λάβωσιν.

ᾧμνυ τ' οὐδεὶς τότ' ἂν ἀνθρώπων θεόν, ἀλλ'  
 ὄρνιθας ἅπαντες· 520

Λάμπων δ' ὅμνυσ' ἔτι καὶ νυνὶ τὸν χῆν', ὅταν  
 ἐξαπατᾷ τι.

οὕτως ὑμᾶς πάντες πρότερον μεγάλους ἀγίους τ'  
 ἐνόμιζον,

νῦν δ' ἀνδράποδ', ἡλιθίους, Μανᾶς·

ὥσπερ δ' ἤδη τοὺς μαινομένους  
 βάλλουσ' ὑμᾶς, κὰν τοῖς ἱεροῖς 525

πᾶς τις ἐφ' ὑμῶν ὀρνιθευτῆς

ἴστησι βρόχους, παγίδας, ράβδους,

ἔρκη, νεφέλας, δίκτυα, πηκτάς·

εἶτα λαβόντες πωλοῦσ' ἀθρόους·

οἱ δ' ὠνοῦνται βλιμάζοντες· 530

κοῦδ' οὖν, εἶπερ ταῦτα δοκεῖ δρᾶν,

ὀπτησάμενοι παρέθενθ' ὑμᾶς,

ἀλλ' ἐπικνῶσιν τυρόν, ἔλαιον,

σίλφιον, ὄξος, καὶ τρύφαντες

κατάχυσμ' ἕτερον γλυκὺ καὶ λιπαρόν, 535

\* A bird was often represented on the helmet of a deity; as the eagle is proper for Zeus, the falcon will do for Apollo.





# ARISTOPHANES

κάπειτα κατεσκέδασαν θερμὸν  
τοῦτο καθ' ὑμῶν  
αὐτῶν, ὥσπερ κενεβρείων.

ΧΟ. πολὺν δὴ, πολὺν δὴ χαλεπωτάτους λόγους [ἀντ.  
ἤνεγκας ἄνθρωφ'. ὥς ἐδάκρυσά γ' ἐμῶν 540  
πατέρων κάκην, οἷ  
τάσδε τὰς τιμὰς προγόνων παραδόντων  
ἐπ' ἐμοῦ κατέλυσαν.

σὺ δέ μοι κατὰ δαίμονα καί τινα συντυχίαν  
ἀγαθὴν ἦκεις ἐμοὶ σωτήρ. 545

ἀναθεὶς γὰρ ἐγώ σοι  
τὰ νεοττία κάμαντὸν οἰκίσω δὴ.  
ἀλλ' ὃ τι χρή δρᾶν, σὺ δίδασκε παρών· ὥς ζῆν  
οὐκ ἄξιον ἡμῖν,  
εἰ μὴ κομιοῦμεθα παντὶ τρόπῳ τὴν ἡμετέραν  
βασιλείαν.

ΠΕΙ. καὶ δὴ τοίνυν πρῶτα διδάσκω μίαν ὀρνίθων  
πόλιν εἶναι, 550

κάπειτα τὸν ἀέρα πάντα κύκλῳ καὶ πᾶν τουτὶ  
τὸ μεταξὺ  
περιτειχίζειν μεγάλαις πλίνθοις ὀπταῖς ὥσπερ  
Βαβυλῶνα.

ΕΥ. ὦ Κεβριόνη καὶ Πορφυρίων ὥς σμερδαλέον τὸ  
πόλισμα.

ΠΕΙ. κάπειδ' αὖ τοῦτ' ἐπανεστήκη, τὴν ἀρχὴν τὸν Δί'  
ἀπαιτεῖν·

καὶ μὲν μὴ φῆ μηδ' ἐθελήσῃ μηδ' εὐθύς  
γνωσιμαχήσῃ, 555

# THE BIRDS, 536-555

And pour it in soft warm streams o'er you,  
As though ye were carrion noisome and dry.

- CH. O man, 'tis indeed a most pitiful tale<sup>a</sup>  
Thou hast brought to our ears ; and I can but bewail<sup>p</sup>  
Our fathers' demerit,  
Who born such an Empire as this to inherit  
Have lost it, have lost it, for me !  
But now thou art come, by good Fortune's decree,  
Our Saviour to be,  
And under thy charge, whatsoever befall,  
I will place my own self, and my nestlings, and all.  
Now therefore do you tell us what we must do ;  
since life is not worth our retaining,  
Unless we be Lords of the world as before.  
our ancient dominion regaining.
- PEI. Then first I propose that the Air ye enclose,  
and the space 'twixt the Earth and the sky,  
Encircling it all with a brick-built wall,  
like Babylon's, solid and high ;<sup>b</sup>  
And there you must place the abode of your race,  
and make them one State, and one nation.
- EU. O Porphyryon ! O Cebriones !  
how stupendous the fortification !
- PEI. When the wall is complete, send a messenger fleet,  
the empire from Zeus to reclaim.  
And if he deny, or be slow to comply,  
nor retreat in confusion and shame,

<sup>a</sup> " These words are perhaps borrowed from Eur. *Alcestis* 442  
πολὺ δὴ, πολὺ δὴ γυναῖκ' ἀρίστην ; a play which is again drawn  
upon, *infra* 1244 " : R.

<sup>b</sup> Another reminiscence of Herodotus, i. 179. This reminds  
E. of the assault which the Giants made upon Olympus, and he  
invokes two of them. See 1252.

## ARISTOPHANES

ἱερὸν πόλεμον πρῶτ' αὐτῶ, καὶ τοῖσι θεοῖσιν ἀπειπεῖν  
 διὰ τῆς χώρας τῆς ὑμετέρας ἐστυκόσι μὴ διαφοιτᾶν,  
 ὥσπερ πρότερον μοιχεύουσιν τὰς Ἀλκμήνας κατέβαινον  
 καὶ τὰς Ἀλόπας καὶ τὰς Σεμέλας· ἦνπερ δ' ἐπίωσ',  
 ἐπιβάλλειν

σφραγίδ' αὐτοῖς ἐπὶ τὴν ψωλήν, ἵνα μὴ βινῶσ' ἔτ' ἐκείνας. 500  
 τοῖς δ' ἀνθρώποις ὄρνιν ἕτερον πέμψαι κήρυκα κελεύω,  
 ὡς ὀρνίθων βασιλευόντων θύειν ὄρνισι τὸ λοιπόν,  
 καῖπειτα θεοῖς ὕστερον αὖθις· προσνείμασθαι δὲ πρεπόντως  
 τοῖσι θεοῖσιν τῶν ὀρνίθων ὃς ἂν ἀρμόζῃ καθ' ἕκαστον·  
 ἦν Ἀφροδίτῃ θύῃ, πυροὺς ὄρνιθι φαληρίδι θύειν. 505  
 ἦν δὲ Ποσειδῶνι τις οἷν θύῃ, νήττῃ πυροὺς καθαγίζειν·  
 ἦν δ' Ἡρακλείῃ θύῃ τι, λάρῳ ναστοὺς θύειν μελιτόντας·  
 καὶ Διὶ θύῃ βασιλεῖ κριόν, βασιλεύς ἐστ' ὀρχίλος ὄρνις,  
 ὧς προτέρῳ δεῖ τοῦ Διὸς αὐτοῦ σέρφον ἐνόρχην σφαγια-  
 ζειν.

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<sup>a</sup> "About thirty-five years before the date of this comedy occurred the brief Holy War, for which the Scholiast refers to Thuc. i. 112": R.

<sup>b</sup> "These were women, loved by the gods. Alcmena bore Heracles, and Semele Dionysus, to Zeus. Alope bore Hippothoön to Poseidon": R.

<sup>c</sup> The *φαληρίς* was appropriate to Aphrodite κατὰ συνέμφασιν τοῦ φαλλοῦ (Athenaeus, vii. 126).

<sup>d</sup> "This little bird derived its Greek name *βασιλίσκος*, its Latin *Regulus*, and its English *Kinglet* from the well-known fable of Aesop. The assembled birds had agreed that whichever of



# ARISTOPHANES

- ΕΤ. ἦσθην σέρφω σφαγιαζομένω. βροντάτω νῦν ὁ  
μέγας Ζάν. 570
- ΧΟ. καὶ πῶς ἡμᾶς νομιοῦσι θεοὺς ἄνθρωποι κοῦχὶ  
κολοιούς,  
οἳ πετόμεσθα πτέρυγας τ' ἔχομεν;
- ΠΕΙ. ληρεῖς· καὶ νῆ Δί' ὃ γ' Ἑρμῆς  
πέταται θεὸς ὦν, πτέρυγας τε φορεῖ, κἄλλοι γε  
θεοὶ πάνυ πολλοί.  
αὐτίκα Νίκη πέταται πτερύγῳιν χρυσαῖν καὶ νῆ  
Δί' Ἑρως γε·  
Ἴριν δέ γ' Ὀμηρος ἔφασκ' ἰκέλην εἶναι τρήρωνι  
πελείῃ. 575
- ΕΤ. ὁ Ζεὺς δ' ἡμῖν οὐ βροντήσας πέμψει πτερόεντα  
κεραυνόν;
- ΠΕΙ. ἦν δ' οὖν ὑμᾶς μὲν ὑπ' ἀγνοίας εἶναι νομίσωσι  
τὸ μηδέν,  
τούτους δὲ θεοὺς τοὺς ἐν Ὀλύμπῳ, τότε χρή  
στρουθίων νέφος ἄρθεν  
καὶ σπερμολόγων ἐκ τῶν ἀγρῶν τὸ σπέρμ'  
αὐτῶν ἀνακάψαι·  
κἄπειτ' αὐτοῖς ἡ Δημήτηρ πυροὺς πεινώσι με-  
τρίτῳ. 580
- ΕΤ. οὐκ ἐθελήσει μὰ Δί', ἀλλ' ὄψει προφάσεις αὐτὴν  
παρέχουσιν.
- ΠΕΙ. οἱ δ' αὖ κόρακες τῶν ζευγαρίων, οἷσιν τὴν γῆν  
καταροῦσιν,  
καὶ τῶν προβάτων τοὺς ὀφθαλμοὺς ἐκκοψάντων  
ἐπὶ πείρᾳ.

\*Doric for Ζεὺς.

THE BIRDS, 570-583

EU. I am tickled and pleased with the sacrificed midge.  
 CH. But men, will they take us for Gods, and not daws,—  
 do ye really believe that they can—  
 If they see us on wings flying idly about ?  
 PEI. Don't say such ridiculous things !  
 Why, Hermes, and lots of the deities too,  
 go flying about upon wings.  
 There is Victory, bold on her pinions of gold ;  
 and then, by the Powers, there is Love ;  
 And Iris, says Homer, shoots straight through the skies,  
 with the ease of a terrified dove.<sup>b</sup>  
 EU. And the thunderbolt flies upon wings, I surmise :  
 what if Zeus upon us let it fall ?  
 PEI. But suppose that mankind, being stupid and blind,  
 should account you as nothing at all,  
 And still in the Gods of Olympus believe—  
 why then, like a cloud, shall a swarm  
 Of sparrows and rooks settle down on their stooks,  
 and devour all the seed in the farm.  
 Demeter may fill them with grain, if she will,  
 when hungry and pinched they entreat her.<sup>c</sup>  
 EU. O no, for by Zeus, she will make some excuse ;  
 that is always the way with Demeter.  
 PEI. And truly the ravens shall pluck out the eyes  
 of the oxen that work in the plough,  
 Of the flocks and the herds, as a proof that the Birds  
 are the Masters and Potentates now.<sup>d</sup>

<sup>b</sup> Hermes, Victory, Iris, and Eros were represented with wings. In the *Iliad* (v. 778) Hera and Athena are compared to *τρήρωσι πελειάσιν*; in the Hymn to Apollo, Iris and Eileithyia.

<sup>c</sup> An allusion to the doles of wheat often promised by demagogues.

<sup>4</sup> As a test of the power of the Birds, and the powerlessness of the Gods.

# ARISTOPHANES

εἶθ' ὃ γ' Ἀπόλλων ἰατρός γ' ὦν ἰάσθω·  
μισθοφορεῖ δέ.

ΕΤ. μὴ πρὶν γ' ἂν ἐγὼ τὸν βοιδαρίῳ τῶμῶν πρώτιστ'  
ἀποδῶμαι. 585

ΠΕΙ. ἦν δ' ἡγῶνται σέ θεὸν σέ βίον σέ δὲ γῆν σέ  
Κρόνον σέ Ποσειδῶ,  
ἀγάθ' αὐτοῖσιν πάντα παρέσται.

ΧΟ. λέγε δὴ μοι τῶν ἀγαθῶν ἓν.

ΠΕΙ. πρῶτα μὲν αὐτῶν τὰς οἰνάνθας οἱ πάρνοπες οὐ  
κατέδονται,  
ἀλλὰ γλαυκῶν λόχος εἰς αὐτοὺς καὶ κερχνηδῶν  
ἐπιτρίβει.

εἶθ' οἱ κύνες καὶ ψῆγες ἀεὶ τὰς συκάς οὐ  
κατέδονται, 590  
ἀλλ' ἀναλέξει πάντας καθαρῶς αὐτοὺς ἀγέλη μία  
κιχλῶν.

ΧΟ. πλουτεῖν δὲ πόθεν δώσομεν αὐτοῖς; καὶ γὰρ  
τούτου σφόδρ' ἐρώσιν.

ΠΕΙ. τὰ μὲν ἄλλ' αὐτοῖς μαντευομένοις οὗτοι δώσουσι  
τὰ χρηστά,  
τάς τ' ἐμπορίας τὰς κερδαλέας πρὸς τὸν μάντιν  
κατεροῦσιν,  
ὥστ' ἀπολείται τῶν ναυκλήρων οὐδεὶς.

ΧΟ. πῶς οὐκ ἀπολείται; 595

ΠΕΙ. προερεῖ τις ἀεὶ τῶν ὀρνίθων μαντευομένῳ περὶ  
τοῦ πλοῦ·  
“ νυνὶ μὴ πλεῖ, χειμῶν ἔσται.” “ νυνὶ πλεῖ, κέρδος  
ἐπέσται.”

ΕΤ. γαῦλον κτῶμαι καὶ ναυκληρῶ, κοῦκ ἂν μείναιμι  
παρ' ὑμῶν.

ΠΕΙ. τοὺς θησαυροὺς τ' αὐτοῖς δείξουσ', οὓς οἱ πρότεροι  
κατέθεντο,

THE BIRDS, 584-599

- Apollo the leech, if his aid they beseech,  
may cure them ; but then they must pay !
- EU. Nay but hold, nay but hold, nor begin till I've sold  
my two little oxen I pray.
- PEI. But when once to esteem you as God, and as Life,  
and as Cronos and Earth they've begun,  
And as noble Poseidon, what joys shall be theirs !
- CH. Will you kindly inform me of one ?
- PEI. The delicate tendrils and bloom of the vine  
no more shall the locusts molest,  
One gallant brigade of the kestrels and owls  
shall rid them at once of the pest.  
No more shall the mite and the gall-making blight  
the fruit of the fig-tree devour ;  
Of thrushes one troop on their armies shall swoop,  
and clear them all off in an hour.
- CH. But how shall we furnish the people with wealth ?  
It is wealth that they mostly desire.
- PEI. Choice blessings and rare ye shall give them whene'er  
they come to your shrine to inquire.  
To the seer ye shall tell when 'tis lucky and well  
for a merchant to sail o'er the seas,  
So that never a skipper again shall be lost.
- CH. What, "never" ? Explain if you please.
- PEI. Are they seeking to know when a voyage to go ?  
The Birds shall give answers to guide them.  
*Now stick to the land, there's a tempest at hand !*  
*Now sail !* and good luck shall betide them.
- EU. A galley for me ; I am off to the sea !  
No longer with you will I stay.
- PEI. The treasures of silver long since in the earth  
by their forefathers hidden away



# ARISTOPHANES

τῶν ἀργυρίων· οὗτοι γὰρ ἴσασι· λέγουσι δέ τοι τάδε πάντες, 600

“ οὐδεὶς οἶδεν τὸν θησαυρὸν τὸν ἐμὸν πλὴν εἴ τις ἄρ’ ὄρνις.”

ΕΥ. πωλῶ γαῦλον, κτῶμαι σμινύην, καὶ τὰς ὑδρίας ἀν-  
ορύττω.

ΧΟ. πῶς δ’ ὑγίειαν δώσομεν αὐτοῖς, οὖσαν παρὰ τοῖσι  
θεοῖσιν;

ΠΕΙ. ἦν εὖ πράττωσ’, οὐχ ὑγεία μεγάλη τοῦτ’ ἐστί; σάφ’  
· ἴσθι,  
ὥς ἄνθρωπός γε κακῶς πράττων ἀτεχνῶς οὐδεὶς  
ὑγιαίνει. 605

ΧΟ. πῶς δ’ ἐς γῆράς ποτ’ ἀφίξονται; καὶ γὰρ τοῦτ’  
ἔστ’ ἐν Ὀλύμπῳ·

ἢ παιδάρι’ ὄντ’ ἀποθνήσκειν δεῖ;

ΠΕΙ. μὰ Δι’ ἀλλὰ τριακόσι’ αὐτοῖς  
ἔτι προσθήσουσ’ ὄρνιθες ἔτη.

ΧΟ. παρὰ τοῦ;

ΠΕΙ. παρ’ ὄτου; παρ’ ἑαυτῶν.  
οὐκ οἶσθ’ ὅτι πέντ’ ἀνδρῶν γενεὰς ζῶει λακέρυζα  
κορώνη;

ΕΥ. αἰβοὶ ὥς πολλῶ κρείττους οὗτοι τοῦ Διὸς ἡμῶν  
βασιλεύειν. 610

ΠΕΙ. οὐ γὰρ πολλῶ;

πρῶτον μὲν γ’ οὐχὶ νεῶς ἡμᾶς  
οἰκοδομεῖν δεῖ λιθίνους αὐτοῖς,  
οὐδὲ θυρῶσαι χρυσαῖσι θύραις,  
ἀλλ’ ὑπὸ θάμνοις καὶ πρινιδίοις  
οἰκήσουσιν, τοῖς δ’ αὖ σεμνοῖς  
τῶν ὀρνίθων δένδρον ἐλαίας

615

THE BIRDS, 600-617

To men ye shall show, for the secret ye know.

How often a man will declare,  
*There is no one who knows where my treasures repose,*  
*if it be not a bird of the air.<sup>a</sup>*

EU. My galley may go ; I will buy me a hoe,  
and dig for the crock and the casket.

CH. But Health, I opine, is a blessing divine ;  
can we give it to men if they ask it ?

PEI. If they've plenty of wealth, they'll have plenty of health;

ye may rest quite assured that they will.

Did you ever hear tell of a man that was well,  
when faring remarkably ill?

CH. Long life 'tis Olympus alone can bestow ;  
so can men live as long as before ?

## Must they die in their youth ?

PEI.           Die? No! why in truth  
                  their lives by three hundred or more

New years we will lengthen.

CH. Why, whence will they come ?

PEI. From your own inexhaustible store.

What! dost thou not know that the noisy-tongued crow  
lives five generations of men?

eu. O fie ! it is plain they are fitter to reign  
than the Gods ; let us have them again.

PEI. Ay fitter by far !

No need for their sakes to erect and adorn  
Great temples of marble with portals of gold.  
Enough for the birds on the brake and the thorn  
And the evergreen oak their receptions to hold.  
Or if any are noble, and courtly, and fine,  
The tree of the olive will serve for their shrine.

<sup>c</sup> A proverb; οὐδεὶς με θεωρεῖ, πλὴν ὁ παριπτάμενος ὄντις: Schol.

# ARISTOPHANES

ὁ νεὺς ἔσται· κοῦκ ἐς Δελφοὺς  
οὐδ' εἰς Ἀμμων' ἐλθόντες ἐκεῖ  
θύσομεν, ἀλλ' ἐν ταῖσιν κομάροις 620  
καὶ τοῖς κοτίνοις στάντες ἔχοντες  
κριθάς, πυρούς, εὐξόμεθ' αὐτοῖς  
ἀνατείνοντες τὴν χεῖρ' ἀγαθῶν  
διδόναι τι μέρος· καὶ ταῦθ' ἡμῖν  
παραχρήμ' ἔσται 625  
πυρούς ὀλίγους προβαλοῦσιν.

ΧΟ. ὦ φίλτατ' ἔμοι πολὺν πρεσβυτῶν ἐξ ἐχθίστου μετα-  
πίπτων,  
οὐκ ἔστιν ὅπως ἂν ἐγὼ ποθ' ἐκὼν τῆς σῆς γνώμης  
ἔτ' ἀφείμην.  
ἐπαυχήσας δὲ τοῖσι σοῖς λόγοις  
ἐπηπειλησα καὶ κατώμοσα, 630  
ἦν σὺ παρ' ἐμὲ θέμενος  
ὁμόφρονας λόγους δικαίους  
ἀδόλους ὁσίους  
ἐπὶ θεοὺς ἔης, ἔμοι  
φρονῶν ξυνωδά, μὴ πολὺν χρόνον 635  
θεοὺς ἔτι σκῆπτρα τὰμὰ τρίβειν.  
ἀλλ' ὅσα μὲν δεῖ ῥώμῃ πράττειν, ἐπὶ ταῦτα τεταξό-  
μεθ' ἡμεῖς·  
ὅσα δὲ γνώμῃ δεῖ βουλευεῖν, ἐπὶ σοὶ τάδε πάντ'  
ἀνάκειται.

ΕΠ. καὶ μὴν μὰ τὸν Δι' οὐχὶ νυστάζειν ἔτι  
ᾧρα ὅτιν ἡμῖν οὐδὲ μελλονικίαν, 640  
ἀλλ' ὥς τάχιστα δεῖ τι δρᾶν· πρῶτον δέ τοι

<sup>a</sup> Delphi, with the oracle of Apollo; Ammon in Libya, with the oracle of Zeus.

## THE BIRDS, 618-641

No need, when a blessing we seek, to repair  
To Delphi or Ammon,<sup>a</sup> and sacrifice there ;  
We will under an olive or arbutus stand  
With a present of barley and wheat,  
And piously lifting our heart and our hand  
The birds for a boon we'll entreat,  
And the boon shall be ours, and our suit we shall gain  
At the cost of a few little handfuls of grain.

CH. I thought thee at first of my foemen the worst ;  
and lo, I have found thee the wisest  
And best of my friends, and our nation intends  
to do whatsoe'er thou advisest.

A spirit so lofty and rare  
Thy words have within me excited,  
That I lift up my soul, and I swear  
That if Thou wilt with Me be united  
In bonds that are holy and true  
And honest and just and sincere,  
If our hearts are attuned to one song,  
We will march on the Gods without fear ;  
The sceptre—my sceptre, my due,—  
They shall not be handling it long !  
So all that by muscle and strength can be done,  
we Birds will assuredly do ;  
But whatever by prudence and skill must be won,  
we leave altogether to you.

HOO. Aye and, by Zeus, the time is over now  
For drowsy nods and Nicias-hesitations.<sup>b</sup>  
We must be up and doing ! And do you,

<sup>b</sup> The word is coined in reference to the dilatory character of Nicias (*cf.* Thuc. vi. 8-25), and also seems to suggest "delaying victory."

# ARISTOPHANES

εἰσέλθεται ἔς νεοττιάν γε τὴν ἐμὴν  
καὶ τὰμὰ κάρφη καὶ τὰ παρόντα φρύγανα,  
καὶ τοῦνομ' ἡμῖν φράσατον.

ΠΕΙ. ἄλλα ῥάδιον.

ἐμοὶ μὲν ὄνομα Πεισθέταιρος.

ΕΠ. τῷ δὲ τί;

ΠΕΙ. <sup>καὶ</sup> ὑελπίδης Κριῶθεν.

~~ΕΠ.~~ ἄλλα χαίρετον

645

ἄμφω.

ΠΕΙ. δεχόμεθα.

ΕΠ. δεῦρο τοίνυν εἵσιτον.

ΠΕΙ. ἴωμεν· εἰσηγοῦ σὺ λαβὼν ἡμᾶς.

ΕΠ. ἴθι.

ΠΕΙ. ἀτάρ, τὸ δεῖνα, δεῦρ' ἐπανάκρουσαι πάλιν.  
φέρ' ἴδω, φράσον νῶν, πῶς ἐγὼ τε χοῦτοσὶ  
ξυνεσόμεθ' ὑμῖν πετομένοις οὐ πετομένω;

650

ΠΕΙ. καλῶς.

ΕΠ. ὄρα νυν, ὡς ἐν Αἰσώπου λόγοις  
ἐστὶν λεγόμενον δὴ τι, τὴν ἀλώπεχ', ὡς  
φλαύρως ἐκοινώνησεν αἰετῷ ποτέ.

ΕΠ. μηδὲν φοβηθῆς· ἔστι γάρ τι ῥίζιον,  
ὃ διατραγόντ' ἔσεσθον ἐπτερωμένω.

655

ΠΕΙ. οὕτω μὲν εἰσίσωμεν. ἄγε δὴ Ξανθία  
καὶ Μανόδωρε λαμβάνετε τὰ στρώματα.

ΧΟ. οὗτος σέ καλῶ, σέ καλῶ.

ΕΠ. τί καλεῖς;

ΧΟ. τούτους μὲν ἄγων μετὰ σαυτοῦ  
ἀρίστισον εὖ· τὴν δ' ἡδυμελῆ ξύμφωνον ἀηδόνα  
Μούσαις

<sup>a</sup> The deme Κριῶα.

<sup>b</sup> This fable, Aesop No. 1, is a prose version of a poetic fable

# THE BIRDS, 642-659

Or e'er we start, visit this nest of mine,  
My bits of things, my little sticks and straws;  
And tell me what your names are.

PEI. That's soon done,

My name is Peisthetaerus.

HOO. And your friend's?

PEI. Euelpides of Crio.<sup>a</sup>

HOO. Well, ye are both

Heartily welcome.

PEI. Thank you.

HOO. Come ye in.

PEI. Aye, come we in; you, please, precede us.

HOO. Come.

PEI. But—dear! what was it? step you back a moment.

O yes,—but tell us, how can he and I

Consort with you, we wingless and you winged?

HOO. Why, very well.

PEI. Nay, but in Aesop's fables

There's something, mind you, told about the fox

How ill it fared, consorting with an eagle.<sup>b</sup>

HOO. O never fear; for there's a little root

Which when ye have eaten, ye will both be winged.

PEI. That being so, we'll enter. Xanthias there,

And Manodorus,<sup>c</sup> bring along the traps.

CH. O stay, and O stay!

HOO. Why what ails you to-day?

CH. Take the gentlemen in, and regale them, we say

But O for the nightingale peerless in song,

who chants in the choir of the Muses her lay;

by Archilochus: Schol. An Eagle and a Fox had sworn friendship. The Eagle built her eyry in a lofty tree; the Fox littered in a brake at the foot, and then one day the Eagle carried off the cubs to feed her eaglets.

<sup>a</sup> Stage attendants: 434.

# ARISTOPHANES

- κατάλειψ' ἡμῖν δεῦρ' ἐκβιάσας, ἵνα παίσωμεν  
μετ' ἐκείνης. 660
- ΠΕΙ. ὦ τοῦτο μέντοι νῆ Δί' αὐτοῖσιν πιθοῦ·  
ἐκβίβασον ἐκ τοῦ βουτόμου τούρνιθιον.
- ΕΤ. ἐκβίβασον αὐτοῦ πρὸς θεῶν αὐτήν, ἵνα  
καὶ νῶ θεασώμεσθα τὴν ἀηδόνα.
- ΕΠ. ἀλλ' εἰ δοκεῖ σφῶν, ταῦτα χρή δρᾶν. ἡ Πρόκνη 665  
ἐκβαίνει, καὶ σαυτὴν ἐπιδείκνυ τοῖς ξένοις.
- ΠΕΙ. ὦ Ζεῦ πολυτίμηθ' ὥς καλὸν τούρνιθιον,  
ὥς δ' ἀπαλόν, ὥς δὲ λευκόν.
- ΕΤ. ἀρά γ' οἶσθ' ὅτι  
ἐγὼ διαμηρίζοιμ' ἂν αὐτὴν ἡδέως;
- ΠΕΙ. ὅσον δ' ἔχει τὸν χρυσόν, ὥσπερ παρθένος. 670
- ΕΤ. ἐγὼ μὲν αὐτὴν κᾶν φιλησαί μοι δοκῶ.
- ΠΕΙ. ἀλλ' ὦ κακὸδαιμον ῥύγχος ὀβελίσκωιν ἔχει.
- ΕΤ. ἀλλ' ὥσπερ ὦν νῆ Δί' ἀπολέψαντα χρή  
ἀπὸ τῆς κεφαλῆς τὸ λέμμα κᾶθ' οὕτω φιλεῖν.
- ΕΠ. ἴωμεν.
- ΠΕΙ. ἡγοῦ δὴ σὺ νῶν τύχ' ἀγαθῇ. 675
- ΧΟ. ὦ φίλη, ὦ ξουθή,  
ὦ φίλτατον ὀρνέων,  
πάντων ξύννομε τῶν ἐμῶν  
ὑμνων, ξύντροφ' ἀηδοί,  
ἦλθες, ἦλθες, ὦφθης, 680  
ἦδ' ὦν φθόγγον ἐμοὶ φέρουσ'·  
ἀλλ' ὦ καλλιβόαν κρέκουσ'  
αὐλὸν φθέγμασιν ἡρινοῖς,  
ἄρχον τῶν ἀναπαίστων.

<sup>a</sup> Enter Procne, with nightingale's head and wings, otherwise clad as a girl, in rich costume.

<sup>b</sup> "No doubt the Parabasis was delivered with the accompaniment of the flute": R.

## THE BIRDS, 660-684

Our sweetest and best, fetch her out of the nest,  
and leave her awhile with the Chorus to play.

PEI. O do, by Zeus, grant them this one request ;  
Fetch out the little warbler from the reeds.

EU. Yes, fetch her out by all the Gods, that so  
We too may gaze upon the nightingale.

HOO. Well, if you wish it, so we'll have it. Procne,  
Come hither, dear, and let the strangers see you.<sup>a</sup>

PEI. Zeus, what a darling lovely little bird !  
How fair, and tender !

EU. O the little love,  
Wouldn't I like to be her mate this instant !

PEI. And O the gold she is wearing, like a girl.

EU. Upon my word, I've half a mind to kiss her !

PEI. Kiss her, you fool ! Her beak's a pair of spits.

EU. But I would treat her like an egg, and strip  
The egg-shell from her poll, and kiss her so.

HOO. Come, go we in.

PEI. Lead on, and luck go with us.

CH. O darling ! O tawny-throat !

Love, whom I love the best,

Dearer than all the rest,

Playmate and partner in

All my soft lays,

Thou art come ! Thou art come !

Thou hast dawned on my gaze,

I have heard thy sweet note,

Nightingale ! Nightingale !

Thou from thy flute Softly-sounding canst bring

Music to suit With our songs of the Spring :

Begin then I pray

Our own anapaestic address to essay.<sup>b</sup>



## ARISTOPHANES

ἄγε δὴ φύσιν ἄνδρες ἀμαυρόβιοι, φύλλων γενεᾷ προσ-  
 όμοιοι, 685  
 ὀλιγοδρανέες, πλάσματα πηλοῦ, σκιοειδέα φύλ' ἀμενηνά,  
 ἀπτῆνες, ἔφημέριοι, ταλαοὶ βροτοί, ἄνδρες εἰκελόνειροι,  
 πρόσχετε τὸν νοῦν τοῖς ἀθανάτοις ἡμῖν, τοῖς αἰὲν ἑοῦσιν,  
 τοῖς αἰθερίοις, τοῖσιν ἀγήρως, τοῖς ἀφθίτα μηδομένοισιν,  
 ἧν' ἀκούσαντες πάντα παρ' ἡμῶν ὀρθῶς περὶ τῶν μετ-  
 εώρων, 690  
 φύσιν οἰωνῶν, γένεσιν τε θεῶν, ποταμῶν τ', Ἑρέβους τε,  
 Χάους τε,  
 εἰδότες ὀρθῶς, παρ' ἐμοῦ Προδίκῳ κλάειν εἵπητε τὸ  
 λοιπόν.  
 Χάος ἦν καὶ Νύξ Ἑρεβός τε μέλαν πρῶτον καὶ  
 Τάρταρος εὐρύς,  
 γῇ δ' οὐδ' ἀήρ οὐδ' οὐρανός ἦν· Ἑρέβους δ' ἐν ἀπείροσι  
 κόλποις  
 τίκει πρῶτιστον ὑπηνέμιον Νύξ ἢ μελανόπτερος ὦν, 695  
 ἐξ οὗ περιτελλομέναις ὥραις ἔβλασταν Ἑρως ὁ ποθεινός,  
 στίλβων νῶτον πτερύγῳ χρυσαῖν, εἰκὼς ἀνεμώκεσι  
 δίναις.  
 οὗτος Χάει ἡερόεντι μιγείς νυχίῳ κατὰ Τάρταρον εὐρὺν

\* "Aristophanes employs the Hesiodic and other cosmogonies here, just as he employed the Fables of Aesop, *supra* 471, for his own comic purposes, to build up the theory that the sceptre belonged to the Birds by right of primogeniture": R. With ὀλιγοδρανέες and εἰκελόνειροι compare Aesch. *Prom.* 558 ὀλιγοδρανίαν ἀκικυν, ἰσόνειρον; there are echoes also of Hesiod, *Theog.* 305 ἀθάνατος καὶ ἀγήρατος, *Theog.* 544, 549, 560 Ζεὺς ἀφθίτα μηδέα εἰδώς. Prometheus was supposed to have moulded men out of mud or clay. The "pedigree of the rivers" is given in *Theog.* 337-70.

<sup>b</sup> The famous sophist, *C.* 361.

<sup>c</sup> Hesiod, *Theog.* 108-25; Τάρταρος εὐρύς, *Theog.* 868.

<sup>d</sup> "This story of Eros 'blossoming' from an egg has no

THE BIRDS, 685-698

Ye men who are dimly existing below,  
                who perish and fade as the leaf,  
Pale, woebegone, shadowlike, spiritless folk,  
                life feeble and wingless and brief,  
Frail castings in clay, who are gone in a day,  
                like a dream full of sorrow and sighing,  
Come listen with care to the Birds of the air,  
                the ageless, the deathless, who flying  
In the joy and the freshness of Ether, are wont  
                to muse upon wisdom undying.  
We will tell you of things transcendental ; of Springs  
                and of Rivers the mighty upheaval ;  
The nature of Birds ; and the birth of the Gods :  
                and of Chaos and Darkness primeval.<sup>a</sup>  
When this ye shall know, let old Prodicus <sup>b</sup> go,  
                and be hanged without hope of reprieval.  
THERE WAS Chaos at first, and Darkness, and Night,  
                and Tartarus vasty and dismal <sup>c</sup> ;  
But the Earth was not there, nor the Sky, nor the Air,  
                till at length in the bosom abysmal  
Of Darkness an egg, from the whirlwind conceived,  
                was laid by the sable-plumed Night.  
And out of that egg, as the Seasons revolved,  
                sprang Love, the entrancing, the bright,<sup>d</sup>  
Love brilliant and bold with his pinions of gold,  
                like a whirlwind, refulgent and sparkling !  
Love hatched us, commingling in Tartarus wide,  
                with Chaos, the murky, the darkling,

counterpart in Hesiod. We must seek its origin, as Beck observes, in the old Orphic legends, which taught that from a mystic egg, representing the undeveloped universe, sprang *Φάνης*, the prototype of *Έρως*, the creator of all things, *χρυσέλαις περιέργεσι φορέυμενος ένθα και ένθα*. From the same source comes the *άπειροσι κόλποις* (in the Orphic hymns *άπειροσίους υπό κόλποις*) mentioned two lines above": R.

## ARISTOPHANES

ἐνέοττευσεν γένος ἡμέτερον, καὶ πρῶτον ἀνήγαγεν ἐς  
 φῶς.  
 πρότερον δ' οὐκ ἦν γένος ἀθανάτων, πρὶν Ἐρως ξυν  
 ἐμίξεν ἅπαντα. 700  
 ξυμμιγνυμένων δ' ἑτέρων ἑτέροις γένετ' οὐρανός, ὠκεα-  
 νός τε,  
 καὶ γῆ, πάντων τε θεῶν μακάρων γένος ἄφθιτον. ὦδε  
 μὲν ἔσμεν  
 πολὺ πρεσβύτατοι πάντων μακάρων. ἡμεῖς δ' ὥς ἔσμεν  
 Ἐρωτος  
 πολλοῖς δῆλον· πετόμεσθ' αὖτε γὰρ καὶ τοῖσιν ἐρώσι  
 σύνεσμεν·  
 πολλοὺς δὲ καλοὺς ἀπομωμοκότας παῖδας πρὸς τέρμασιν  
 ὥρας 705  
 διὰ τὴν ἰσχὺν τὴν ἡμετέραν διεμήρισαν ἄνδρες ἐρασταί,  
 ὁ μὲν ὄρτυγα δούς, ὁ δὲ πορφυρίων,<sup>α</sup> ὁ δὲ χῆν,<sup>β</sup> ὁ δὲ  
 Περσικὸν ὄρνιν.  
 πάντα δὲ θνητοῖς ἐστὶν ἀφ' ἡμῶν τῶν ὀρνίθων τὰ  
 μέγιστα.  
 πρῶτα μὲν ὥρας φαίνομεν ἡμεῖς ἦρος, χειμῶνος,  
 ὁπώρας·  
 σπείρειν μὲν, ὅταν γέρανός κρῶζουσ' ἐς τὴν Λιβύην  
 μεταχωρῇ· 710  
 καὶ πηδάλιον τότε ναυκλήρῳ φράζει κρεμάσαντι καθ-  
 εὔδῃ,  
 εἶτα δ' Ὀρέστη χλαῖναν ὑφαίνειν, ἵνα μὴ ῥιγῶν ἀποδύῃ.  
 ἱκτίνος δ' αὖ μετὰ ταῦτα φανείς ἑτέραν ὥραν ἀπο-  
 φαίνει,

<sup>α</sup> ἀνήγαγεν ἐς φῶς, Hes. *Theog.* 625.

<sup>β</sup> Hesiod, *Works and Days*, 448-50.

<sup>γ</sup> Cp. *ibid.* 45. πηδάλιον δ' εὐεργὲς ὑπὲρ καπνοῦ κρεμάσασθαι, *Works and Days*, 629.

**THE BIRDS, 699–713**

And first to the light we ascended.<sup>a</sup>

There was never a race of Immortals at all  
till Love had the universe blended ;  
Then all things commingling together in love,  
there arose the fair Earth, and the Sky,  
And the limitless Sea ; and the race of the Gods,  
the Blessed, who never shall die.

So we than the Blessed are older by far ;  
and abundance of proof is existing  
That we are the children of Love, for we fly,  
unfortunate lovers assisting.

And many a man who has found, to his cost,  
that his powers of persuasion have failed,  
And his loves have abjured him for ever, again  
by the power of the Birds has prevailed ;  
For the gift of a quail, or a Porphyry rail,  
or a Persian, or goose, will regain them.

And the chiefest of blessings ye mortals enjoy,  
by the help of the Birds ye obtain them.

'Tis from us that the signs of the Seasons in turn,  
Spring, Winter, and Autumn are known.

When to Libya the crane flies clanging again,  
it is time for the seed to be sown,<sup>b</sup>  
And the skipper may hang up his rudder awhile,<sup>c</sup>  
and sleep after all his exertions,

And Orestes<sup>d</sup> may weave him a wrap to be warm  
when he's out on his thievish excursions.

Then cometh the kite, with its hovering flight,  
of the advent of Spring to tell,<sup>e</sup>

<sup>a</sup> The highwayman, below 1491. A. warns him to wrap up at night, as Hesiod, *W. and D.* 537, warns the farmer to put on *χλαῖνάν τε μαλακὴν καὶ θερμώεστα χιτῶνα*.

\* See 499 and note.

# ARISTOPHANES

ἡνίκα πεκτεῖν ὦρα προβάτων πόκον ἡρινόν· εἶτα  
 χελιδών,  
 ὅτε χρὴ χλαῖναν πωλεῖν ἤδη καὶ ληδάριον τι πρίασθαι. 715  
 ἐσμέν δ' ὑμῖν Ἄμμων, Δελφοί, Δωδώνη, Φοῖβος  
 Ἀπόλλων.  
 ἐλθόντες γὰρ πρῶτον ἐπ' ὄρνεις οὕτω πρὸς ἅπαντα  
 τρέπεσθε,  
 πρὸς τ' ἐμπορίαν, καὶ πρὸς βίотου κτήσιν, καὶ πρὸς  
 γάμον ἀνδρός.  
 ὄρνιν τε νομίζετε πάνθ' ὅσαπερ περὶ μαντείας διακρίνει·  
 φήμη γ' ὑμῖν ὄρνις ἐστί, πταρμόν τ' ὄρνιθα καλεῖτε, 720  
 ξύμβολον ὄρνιν, φωνήν ὄρνιν, θεράποντ' ὄρνιν, ὄνον  
 ὄρνιν.  
 ἄρ' οὐ φανερώς ἡμεῖς ὑμῖν ἐσμέν μαντεῖος Ἀπόλλων;

ἦν οὖν ἡμᾶς νομίσητε θεούς,  
 ἔξετε χρῆσθαι μάντεσι-μούσαις  
 ἦρος ἐν ὥραις, χειμῶνι, θέρει, 725  
 μετρίῳ πνίγει· κοῦκ ἀποδράντες  
 καθεδούμεθ' ἄνω σεμνυνόμενοι  
 παρὰ ταῖς νεφέλαις ὥσπερ χῶ Ζεὺς·  
 ἀλλὰ παρόντες δώσομεν ὑμῖν  
 αὐτοῖς, παισίν, παίδων παισίν, 730  
 πλουθυγίαν,  
 εὐδαιμονίαν, βίον, εἰρήνην,  
 νεότητα, γέλωτα, χορούς, θαλίας,  
 γάλα τ' ὀρνίθων·

<sup>a</sup> See 618 and note. Dodona, oracle of Zeus.

<sup>b</sup> The words *ὄρνις* and *οἰωνός* were used to signify any omen: K. 28, P. 63.

<sup>c</sup> "I have substituted *ἦρος ἐν ὥραις* for the reading of the

THE BIRDS, 714-733

[illegible]

Then take us for Gods, as is proper and fit,  
And Muses Prophetic ye'll have at your call  
Spring, winter, and summer, and autumn and all.<sup>c</sup>  
And we won't run away from your worship, and sit  
Up above in the clouds, very stately and grand,  
Like Zeus in his tempers : but always at hand  
Health and wealth we'll bestow, as the formula runs,  
ON YOURSELVES, AND YOUR SONS, AND THE SONS OF YOUR  
SONS : <sup>d</sup>

And happiness, plenty, and peace shall belong  
To you all ; and the revel, the dance, and the song,  
And laughter, and youth, and the milk of the birds

mss. and editions *αῖρας*, *ῥας*; a reading which makes no sense": R.

<sup>d</sup> "αὐτοῖς, παισὶν, παίδων παισὶν. This is obviously a formula from some litany or religious benediction": R.

## ARISTOPHANES

ὥστε παρέσται κοπιᾶν ὑμῖν

ὑπὸ τῶν ἀγαθῶν.

735

οὕτω πλουτήσετε πάντες.

Μοῦσα λοχμαία,

[στρ.]

τιὸ τιὸ τιὸ τιωτίγξ,

ποικίλη, μεθ' ἧς ἐγὼ

νάπαισι καὶ κορυφαῖς ἐν ὀρείαις,

740

τιὸ τιὸ τιὸ τιωτίγξ,

ἰζόμενος μελίας ἐπὶ φυλλοκόμου,

τιὸ τιὸ τιὸ τιωτίγξ,

δι' ἐμῆς γέννος ξουθῆς μελέων

Πανὶ νόμους ἱεροὺς ἀναφαίνω

745

σεμνά τε μητρὶ χορεύματ' ὀρεῖα,

τοτοτοτοτοτοτοτοτοτιγξ,

ἔνθεν ὥσπερ ἡ μέλιττα

Φρύνιχος ἀμβροσίων μελέων ἀπεβόσκετο καρπὸν ἀεὶ 750

φέρων γλυκεῖαν ὥδάν.

τιὸ τιὸ τιὸ τιωτίγξ.

εἰ μετ' ὀρνίθων τις ὑμῶν ὦ θεαταὶ βούλεται

διαπλέκειν ζῶν ἡδέως τὸ λοιπόν, ὥς ἡμᾶς ἴτω.

ὅσα γὰρ ἐνθάδ' ἐστὶν αἰσχρὰ τῷ νόμῳ κρατούμενα, 755

ταῦτα πάντ' ἐστὶν παρ' ἡμῖν τοῖσιν ὀρνισιν καλὰ.

εἰ γὰρ ἐνθάδ' ἐστὶν αἰσχρὸν τὸν πατέρα τύπτειν νόμῳ,

<sup>a</sup> Compare 214, and Eurip. *Helen*, 1111.

<sup>b</sup> ἐπεὶ νόμος ὁ θεὸς καὶ ὁρεῖος. μητρὶ δέ, τῇ 'Ρέα: Schol.

<sup>c</sup> An early tragedian whose lyrics were highly praised. Euri-

## THE BIRDS, 731-757

We'll supply, and we'll never forsake you.  
Ye'll be quite overburdened with pleasures and joys,  
So happy and blest we will make you.

O woodland Muse,  
*tio, tio, tio, tiotinx,*  
Of varied plume, with whose dear aid  
On the mountain top, and the sylvan glade,  
*tio, tio, tio, tiotinx,*  
I, sitting up aloft on a leafy ash, full oft,  
*tio, tio, tio, tiotinx,*  
Pour forth a warbling note from my little tawny throat,<sup>a</sup>  
Pour festive choral dances to the mountain mother's  
praise,  
And to Pan the holy music of his own immortal lays;<sup>b</sup>  
*totótótótótótótótótinx,*  
Whence Phrynichus<sup>c</sup> of old,  
Sipping the fruit of our ambrosial lay,  
Bore, like a bee, the honied store away,  
His own sweet songs to mould.  
*tio, tio, tio, tio, tiotinx.*

Is there anyone amongst you,  
O spectators, who would lead  
With the birds a life of pleasure,  
let him come to us with speed.  
All that here is reckoned shameful,  
all that here the laws condemn,  
With the birds is right and proper,  
you may do it all with them.  
Is it here by law forbidden  
for a son to beat his sire?

pides, *Helen* 1111 (a tragedy which was exhibited three years after the *Birds*), may have been borrowing from him, not from A.



## ARISTOPHANES

τοῦτ' ἐκεῖ καλὸν παρ' ἡμῖν ἔστιν, ἣν τις τῷ πατρὶ  
 προσδραμὼν εἶπη πατάξας, "αἶρε πλῆκτρον, εἰ μαχεῖ."  
 εἰ δὲ τυγχάνει τις ὑμῶν δραπέτης ἐστιγμένος, 760  
 ἀτταγᾶς οὗτος παρ' ἡμῖν ποικίλος κεκλήσεται.  
 εἰ δὲ τυγχάνει τις ὧν Φρυγὲς μηδὲν ἦττον Σπινθάρου,  
 φρυγίλος ὄρνις ἐνθάδ' ἔσται, τοῦ Φιλήμονος γένους.  
 εἰ δὲ δούλός ἐστι καὶ Κὰρ ὥσπερ Ἐξηκεστίδης,  
 φυσάτω πάππους παρ' ἡμῖν, καὶ φανοῦνται φράτορες. 765  
 εἰ δ' ὁ Πεισίου προδοῦναι τοῖς ἀτίμοις τὰς πύλας  
 βούλεται, πέριξ γενέσθω, τοῦ πατρὸς νεόττιον·  
 ὡς παρ' ἡμῖν οὐδὲν αἰσχρόν ἐστιν ἐκπερδικίσαι.

τοιάδε κύκνοι,

[ἀντ.

τιὸ τιὸ τιὸ τιωτίγξ,

770

συμμιγῇ βοῇν ὁμοῦ

πτεροῖς κρέκοντες ἱακχον Ἀπόλλω,

τιὸ τιὸ τιὸ τιωτίγξ,

ὄχθω ἐφεζόμενοι παρ' Ἐβρον ποταμόν,

τιὸ τιὸ τιὸ τιωτίγξ,

775

διὰ δ' αἰθέριον νέφος ἦλθε βοά·

<sup>a</sup> Cf. C. 1420-30.

<sup>b</sup> "Spintharus, Execestides, and Acestor were obviously all birds of a feather; all struck off the register of Athenian citizens, as not being genuine Athenians at all. See the notes on 11 and 31 *supra*. Execestides is described as a Carian slave, Acestor as a Scythian, and Spintharus as a Phrygian": R.

<sup>c</sup> A Phrygian and Barbarian; Schol.

<sup>d</sup> *πάππος* is both "a grandfather" and the name of some bird. "Execestides, an alien in an Athenian phratry, is like a young cuckoo in the nest of the *πάππος*. But let him breed *πάπποι* in birdland, and he will have *πάππους* *αὐτος*, who (as *aves*) are genuine natives, and so he will be fully qualified to enter into a phratry there": R.

<sup>e</sup> Some rascal unknown. If he was connected with some treachery in the North-west, *ἐκπερδικίσαι* may allude to the shift Perdiccas of Macedon.

THE BIRDS, 758-776

That a chick should strike his father,  
                        strutting up with youthful ire,  
Crowing *Raise your spur and fight me,*  
                        that is what the birds admire.<sup>a</sup>

Come you runaway deserter,  
                        spotted o'er with marks of shame,  
Spotted Francolin we'll call you,  
                        that, with us, shall be your name.

You who style yourself a tribesman,  
                        Phrygian pure as Spintharus,<sup>b</sup>  
Come and be a Phrygian linnet,  
                        of Philemon's<sup>c</sup> breed, with us.

Come along, you slave and Carian,  
                        Excecestides to wit,  
Breed with us your Cuckoo-rearers,  
                        they'll be guildsmen apt and fit.<sup>d</sup>

Son of Peisias,<sup>e</sup> who to outlaw  
                        would the city gates betray,  
Come to us, and be a partridge  
                        (*cockerel like the cock, they say*),

We esteem it no dishonour  
                        knaveish partridge-tricks to play.  
Even thus the Swans,  
*tio, tio, tio, tiotinx,*

Their clamorous cry were erst up-raising,  
With clatter of wings Apollo'<sup>f</sup> praising,  
*tio, tio, tio, tiotinx,*

As they sat in serried ranks on the river Hebrus' banks.  
*tio, tio, tio, tiotinx,*

Right upward went the cry  
                        through the cloud and through the sky.

<sup>f</sup> The swan was closely connected with Apollo.

## ARISTOPHANES

πτῆξε δὲ ποικίλα, φύλά τε θηρῶν,

κύματά τ' ἔσβεσε νήνεμος αἶθρη.

τοτοτοτοτοτοτοτοτοτίγξ·

πᾶς δ' ἐπεκτύπησ' Ὀλυμπος·

780

εἶλε δὲ θάμβος ἄνακτας· Ὀλυμπιάδες δὲ μέλος Χάριτες

Μοῦσαί τ' ἐπωλόλυξαν.

τιὸ τιὸ τιὸ τιοτίγξ.

οὐδέν ἐστ' ἄμεινον οὐδ' ἥδιον ἢ φύσαι πτερά.

785

αὐτίχ' ὑμῶν τῶν θεατῶν εἴ τις ἦν ὑπόπτερος,

εἶτα πευνῶν τοῖς χοροῖσι τῶν τραγωδῶν ἤχθετο,

ἐκπτόμενος ἂν οὗτος ἠρίστησεν ἐλθὼν οἴκαδε,

κᾷτ' ἂν ἐμπλησθεὶς ἐφ' ἡμᾶς αὖθις αὖ κατέπτατο.

εἴ τε Πατροκλείδης τις ὑμῶν τυγχάνει χεζητιῶν,

790

οὐκ ἂν ἐξίδισεν ἐς θοῖμάτιον, ἀλλ' ἀνέπτατο,

κάποπαρδῶν κᾶναπνεύσας αὖθις αὖ κατέπτατο·

εἴ τε μοιχεύων τις ὑμῶν ἐστίν ὅστις τυγχάνει,

κᾷθ' ὄρᾳ τὸν ἄνδρα τῆς γυναικὸς ἐν βουλευτικῷ,

οὗτος ἂν πάλιν παρ' ὑμῶν πτερυγίσας ἀνίπτατο,

795

<sup>a</sup> A politician of unpleasant habits, described by the Scholiast.

<sup>b</sup> The seats set apart for the Council of Five Hundred.



# ARISTOPHANES

εἶτα βνήσας ἐκείθεν αὖθις αὖ καθέζετο.  
 ἄρ' ὑπόπτερον γενέσθαι παντός ἐστιν ἄξιον;  
 ὥς Διτρέφης γε πτυναῖα μόνον ἔχων πτερὰ  
 ἡρέθη φύλαρχος, εἴθ' ἵππαρχος, εἴτ' ἐξ οὐδενὸς  
 μεγάλα πράττει καστὶ νυνὶ ξουθὸς ἱππαλεκτρῶν. 800

ΠΕΙ. ταυτὶ τοιαντί· μὰ Δί' ἐγὼ μὲν πρᾶγμα πω  
 γελοιότερον οὐκ εἶδον οὐδεπώποτε.

ΕΥ. ἐπὶ τῷ γελᾷς;

ΠΕΙ. ἐπὶ τοῖσι σοῖς ὠκυπτέροις.

οἶσθ' ὧ μάλιστ' ἔοικας ἐπτερωμένους;

εἰς εὐτέλειαν χηνὶ συγγεγραμμένῳ. 8

ΕΥ. σὺ δὲ κοψίχῳ γε σκάφιον ἀποτετιλμένῳ.

ΠΕΙ. ταυτὶ μὲν ἡκάσμεσθα κατὰ τὸν Αἰσχύλον·

“τάδ' οὐχ ὑπ' ἄλλων ἀλλὰ τοῖς αὐτῶν πτεροῖς.”

ΧΟ. ἄγε δὴ τί χρὴ δρᾶν;

ΠΕΙ. πρῶτον ὄνομα τῇ πόλει

θέσθαι τι μέγα καὶ κλεινόν, εἶτα τοῖς θεοῖς 8

θῦσαι μετὰ τοῦτο.

ΕΥ. ταῦτα κάμοι συνδοκεῖ.

ΧΟ. φέρ' ἴδω, τί δ' ἡμῖν τοῦνομ' ἔσται τῇ πόλει;

ΠΕΙ. βούλεσθε τὸ μέγα τοῦτο τοῦκ Λακεδαιμόνος

Σπάρτην ὄνομα καλῶμεν αὐτήν;

\* He made wicker flasks, the handles of which were called πτερά: Schol.

<sup>b</sup> Enter P. and E., equipped with wings.

\* “The meaning is that whereas a blackbird’s plumage extends over its whole body, the hair of Peisthetaerus stops short at his poll; as if a bowl had been placed on the head of the blackbird, and all the feathers not covered by the bowl had been plucked out”: R.



# ARISTOPHANES

- ΕΥ. Ἡράκλεις.  
Σπάρτην γὰρ ἂν θείμην ἐγὼ τῇμῃ πόλει; 815  
οὐδ' ἂν χαμεύνη πάνυ γε κειρίαν γ' ἔχων.
- ΠΕΙ. τί δῆτ' ὄνομ' αὐτῇ θησόμεσθ' ;  
ΧΟ. ἐντευθενὶ  
ἐκ τῶν νεφελῶν καὶ τῶν μετεώρων χωρίων  
χαυνόν τι πάνυ.
- ΠΕΙ. βούλει Νεφέλοκοκκυγίαν;  
ΧΟ. ἰοὺ ἰού·  
καλόν γ' ἀτεχνῶς σὺ καὶ μέγ' εἶρες τοῦνομα. 820
- ΕΥ. ἄρ' ἐστὶν αὕτη γ' ἡ Νεφέλοκοκκυγία,  
ἵνα καὶ τὰ Θεαγένους τὰ πολλὰ χρήματα  
τά τ' Αἰσχίνου γ' ἅπαντα;
- ΠΕΙ. καὶ λῶστον μὲν οὖν  
τὸ Φλέγρας πεδῖον, ἵν' οἱ θεοὶ τοὺς γηγενεῖς  
ἀλαξονευόμενοι καθυπερηκόντισαν. 825
- ΕΥ. λιπαρὸν τὸ χρήμα τῆς πόλεως. τίς δαὶ θεὸς  
πολιοῦχος ἔσται; τῷ ξανοῦμεν τὸν πέπλον;
- ΠΕΙ. τί δ' οὐκ Ἀθηναίαν ἐῷμεν Πολιάδα;  
ΕΥ. καὶ πῶς ἂν ἔτι γένοιτ' ἂν εὐτακτος πόλις,  
ὅπου θεὸς γυνὴ γεγονυῖα πανοπλίαν 830  
ἔστηκ' ἔχουσα, Κλεισθένης δὲ κερκίδα;
- ΠΕΙ. τίς δαὶ καθέξει τῆς πόλεως τὸ Πελαργικόν;  
ΧΟ. ὄρνις ἀφ' ἡμῶν τοῦ γένους τοῦ Περσικοῦ,  
ὅσπερ λέγεται δεινότατος εἶναι πανταχοῦ  
Ἀρεως νεοττός.
- ΕΥ. ὦ νεοττὲ δέσποτα· 835  
ὥς δ' ὁ θεὸς ἐπιτήδειος οἰκεῖν ἐπὶ πετρῶν.

<sup>a</sup> A. and T. were two needy braggarts, for ever boasting of their wealth *in nubibus*. See 1127, and W. 324.

<sup>b</sup> Scene of the battle between gods and giants.

<sup>c</sup> *λιπαραὶ Ἀθῆναι* Pindar, *Nem.* iv. 18 *et al.*

# THE BIRDS, 814-836

- EU.                   What ! Sparta for my city ? No.  
I wouldn't use esparto for my pallet,  
Not if I'd cords ; by Heracles, not I.
- PEI. How shall we name it then ?
- CH.                   Invent some fine  
Magniloquent name, drawn from these upper spaces  
And clouds.
- PEI.                   What think you of Cloudecuckoobury ?
- CH. Good ! Good !  
You have found a good big name, and no mistake.
- EU. Is this the great Cloudecuckoobury town  
Where all the wealth of Aeschines lies hid,  
And all Theagenes's ? <sup>a</sup>
- PEI.                   Best of all,  
This is the plain of Phlegra,<sup>b</sup> where the Gods  
Outshot the giants at the game of Brag.
- EU. A glistening<sup>c</sup> sort of a city ! Who shall be  
Its guardian God ? For whom shall we weave the  
Peplus <sup>d</sup> ?
- PEI. Why not retain Athene, City-keeper ?
- EU. And how can that be a well-ordered State,  
Where she, a woman born, a Goddess, stands  
Full-armed,<sup>e</sup> and Cleisthenes<sup>f</sup> assumes a spindle ?
- PEI. And who shall hold the citadel's Storkade <sup>g</sup> ?
- CH. A bird of ours, one of the Persian breed,  
Everywhere noted as the War-god's own  
Armipotent cockerel.
- EU.                   O, Prince Cockerel ? Yes,  
He's just the God to perch upon the rocks.

<sup>a</sup> An embroidered robe offered at the great Panathenaea to Athena Polias.

<sup>b</sup> Athena Promachus.

<sup>c</sup> An effeminate, often satirized.

<sup>d</sup> Πελαργικόν or Πελασγικόν was the ancient wall of the Acropolis. There is a play upon πελαργός "stork." See 1139.



# ARISTOPHANES

ΠΕΙ. ἄγε νυν σὺ μὲν βάδιζε πρὸς τὸν αἆρα  
καὶ τοῖσι τειχίζουσι παραδιακόνει,  
χάλικας παραφόρει, πηλὸν ἀποδὺς ὄργασον,  
λεκάνην ἀνένεγκε, κατὰπεσ' ἀπὸ τῆς κλίμακος, 840  
φύλακας κατὰστησαι, τὸ πῦρ ἔγκρυπτ' αἶεί,  
κωδωνοφορῶν περίτρεχε καὶ κάθεινδ' ἐκεῖ·  
κῆρυκε δὲ πέμψον τὸν μὲν εἰς θεοὺς ἄνω,  
ἕτερον δ' ἄνωθεν αὖ παρ' ἀνθρώπους κάτω,  
κακείθεν αὖθις παρ' ἐμέ.

ΕΥ. σὺ δέ γ' αὐτοῦ μένων 845  
οἴμωζε παρ' ἐμ'.

ΠΕΙ. ἴθ' ὦγάθ' οἱ πέμπω σ' ἐγώ.  
οὐδὲν γὰρ ἄνευ σοῦ τῶνδ' ἃ λέγω πεπραῖξεται.  
ἐγὼ δ' ἴνα θύσω τοῖσι καινοῖσιν θεοῖς,  
τὸν ἱερέα πέμψοντα τὴν πομπὴν καλῶ.  
παῖ παῖ, τὸ κανοῦν αἵρεσθε καὶ τὴν χέρνιβα. 850

ΧΟ. ὁμορροθῶ, συνθέλω,  
συμπαραινέσας ἔχω  
προσόδια μεγάλα  
σεμνὰ προσιέναι θεοῖσιν,  
ἅμα δὲ προσέτι χάριτος ἔνεκα 855  
προβάτιόν τι θύειν.  
ἴτω ἴτω δὲ Πυθιάς βοὰ θεῶ,  
συναυλεῖτω δὲ Χαῖρις ᾠδᾶ.

ΠΕΙ. παῦσαι σὺ φύσων. Ἡράκλεις τουτὶ τί ἦν;  
τουτὶ μὰ Δί' ἐγὼ πολλὰ δὴ καὶ δειν' ἰδὼν 860  
οὐπω κόρακ' εἶδον ἐμπεφορβιωμένον.  
ἱερεῦ, σὸν ἔργον, θῦε τοῖς καινοῖς θεοῖς.

ΙΕΡΕΥΣ. δράσω τάδ'. ἀλλὰ ποῦ ὅστιν ὁ τὸ κανοῦν ἔχων;

<sup>a</sup> The inspectors carried bells which they rang, for the sentinels to answer: Schol.

<sup>b</sup> Exit E., who does not appear again.

## THE BIRDS, 837-863

PEI. Now, comrade, get you up into the air,  
 And lend a hand to those that build the wall.  
 Bring up the rubble ; strip, and mix the mortar ;  
 Run up the ladder with the hod ; fall off ;  
 Station the sentinels ; conceal the fire ;  
 Round with the alarum bell <sup>a</sup> ; go fast asleep ;  
 And send two heralds, one to heaven above,  
 And one to earth below ; and let them come  
 From thence, for me.

EU. And you, remaining here,  
 Be hanged—for me !

PEI. Go where I send you, comrade,<sup>b</sup>  
 Without your help there, nothing will be done.  
 But I, to sacrifice to these new Gods,  
 Must call the priest to regulate the show.  
 Boy ! Boy ! take up the basket and the laver.<sup>c</sup>

CH. I'M WITH you,<sup>d</sup> you'll find me quite willing :  
 I highly approve of your killing  
 A lambkin, to win us the favour divine,  
 Mid holy processions, stately and fine.  
 Up high, up high, let the Pythian cry,<sup>e</sup>  
 The Pythian cry to the God be sent ;  
 Let Chaeris <sup>f</sup> play the accompaniment.

PEI. O stop that puffing ! Heracles, what's this ?  
 Faith, I've seen many a sight, but never yet  
 A mouth-band <sup>g</sup>-wearing raven ! Now then, priest,  
 To the new Gods commence the sacrifice.

PRIEST. I'll do your bidding. Where's the basket-bearer ?

<sup>a</sup> To walk round the altar with the lustral water ; cf. 958.

<sup>b</sup> From the *Peleus* of Sophocles : Schol.

<sup>c</sup> The Paean : Schol.

<sup>f</sup> A poor flute-player, who used to present himself uninvited :  
 Schol.

<sup>g</sup> A sort of leathern muzzle used by players on the pipe.

# ARISTOPHANES

- εὔχεσθε τῇ Ἑστίᾳ τῇ ὀρνιθείῳ  
καὶ τῷ ἰκτίνῳ τῷ ἐστιούχῳ 865  
καὶ ὄρνισιν Ὀλυμπίοις καὶ Ὀλυμπήσι  
πᾶσι καὶ πάσῃσιν—
- ΠΕΙ. ὦ Σουνιέρακε χαῖρ' ἀναξ Πελαργικέ.  
ΙΕ. καὶ κύκνῳ Πυθίῳ καὶ Δηλίῳ  
καὶ Λητοῖ Ὀρτυγομήτρα 870  
καὶ Ἀρτέμιδι Ἀκαλανθίδι—
- ΠΕΙ. οὐκέτι Κολαινὶς ἀλλ' Ἀκαλανθὶς Ἀρτεμις.  
ΙΕ. καὶ φρυγίλῳ Σαβαζίῳ  
καὶ στρουθῷ μεγάλῃ  
μητρὶ θεῶν καὶ ἀνθρώπων—
- ΠΕΙ. δέσποινα Κυβέλη, στρουθέ, μήτηρ Κλεοκρίτου.  
ΙΕ. διδόναι Νεφελοκοκκυγιεῦσιν  
ὑγίειαν καὶ σωτηρίαν  
αὐτοῖσι καὶ Χίοισιν—
- ΠΕΙ. Χίοισιν ἦσθην πανταχοῦ προσκειμένοις. 880  
ΙΕ. καὶ ἥρωσιν ὄρνισι καὶ ἡρώων παισὶ,  
πορφυρίωνι καὶ πελεκᾶντι καὶ πελεκίνῳ  
καὶ φλέξιδι καὶ τέτρακι  
καὶ ταῶνι καὶ ἐλεᾷ  
καὶ βασκᾷ καὶ ἐλασᾷ 885  
καὶ ἐρωδιῷ καὶ καταράκτῃ  
καὶ μελαγκορύφῳ καὶ αἰγιθαλλῷ—
- ΠΕΙ. παῦ' ἐς κόρακας, παῦσαι καλῶν. ἰὸν ἰού,  
ἐπὶ ποῖον ὦ κακόδαιμον ἱερεῖον καλεῖς 890  
ἀλλαιέτους καὶ γῦπας; οὐχ ὀρᾷς ὅτι

<sup>a</sup> This litany is in prose, and imitates the customary prayers.

<sup>b</sup> A parody of Σουνιέρατε, "Sunium-worshipped," K. 560, and probably of Πελαργικέ or some epithet of Poseidon. A line seems to have dropped out in which Poseidon was invoked under these names.

<sup>c</sup> See 772.

## THE BIRDS, 864-891

Let us pray

To the Hestia-bird of the household shrine,  
And the Kite that watches her feasts divine,  
And to all the Olympian birds and birdesses,<sup>a</sup>

PEI. O Sunium-hawking, King of the Sea—mew,<sup>b</sup> hail !

PR. And to the holy Swan, the Pythian and Delian one,  
And to thee too, Quail-guide Leto,  
And to Artemis the Thistle-finch,<sup>c</sup>

PEI. Aye, Thistle-finch ; no more Colaenis <sup>d</sup> now !

PR. And to Sabazius the Phrygian linnnet ; and then  
To Rhea <sup>e</sup> the Great Mother of Gods and men ;

PEI. Aye, Ostrich-queen, Cleocritus's <sup>f</sup> Mother !

PR. That they may grant health and salvation  
To the whole Cloudduckooburian nation,

For themselves and the Chians,<sup>g</sup>

PEI. I like the Chians everywhere tacked on.

PR. And to the hero-birds and sons of heroes,  
And to the Porphyryon rail ;  
And to the pelican white, and pelican grey ;  
And to the eagle, and to the capercaillie ;  
And to the peacock, and to the sedgewarbler ;  
And to the teal, and to the skua ;  
And to the heron, and to the gannet ;  
And to the blackcap, and to the titmouse ;—

PEI. Stop, stop your calling, hang you. O, look here.  
To what a victim, idiot, are you calling  
Ospreys and vultures ? Don't you see that one

<sup>a</sup> Artemis Κολαινίς was worshipped at Myrrhinus. Delos, where she was born, was once called Ortygia.

<sup>b</sup> Sabazius the Phrygian is called Φρυγίλος ("a finch") for Φρύγιος. Rhea is the Great Mother, and the στρουθός μεγάλη the ostrich.

<sup>f</sup> C. was an ungainly man who was likened to an ostrich. See F. 1437.

<sup>g</sup> The Athenians used to pray at their sacrifices *ἐαυτοῖς τε καὶ Χίοις*, the Chians alone having been uniformly faithful allies : Schol.

# ARISTOPHANES

ἰκτῖνος εἰς ἄν τοῦτό γ' οἴχοιθ' ἀρπάσας;  
ἄπελθ' ἀφ' ἡμῶν καὶ σὺ καὶ τὰ στέμματα·  
ἐγὼ γὰρ αὐτὸς τουτογὶ θύσω μόνος.

ΧΟ. εἴτ' αὖθις αὖ τᾶρα σοι [ἀντ. 895  
δεῖ με δεύτερον μέλος  
χέρνιβι θεοσεβὲς  
ὅσιον ἐπιβοᾶν, καλεῖν δὲ  
μάκαρας, ἓνα τινὰ μόνον, εἶπερ  
ἱκανὸν ἔξετ' ὄψον. 900  
τὰ γὰρ παρόντα θύματ' οὐδὲν ἄλλο πλὴν  
γένειόν τ' ἐστὶ καὶ κέρατα.

ΠΕΙ. θύοντες εὐξώμεσθα τοῖς πτερίνοις θεοῖς.

ΠΟΙΗΤΗΣ. Νεφελοκοκκυγίαν τὰν εὐδαίμονα  
κλήσον ὦ Μοῦσα 905  
τεαῖς ἐν ὕμνων ἀοιδαῖς.

ΠΕΙ. τουτὶ τὸ πρᾶγμα ποδαπὸν; εἰπέ μοι τίς εἶ;

ΠΟΙ. ἐγὼ μελιγλώσσων ἐπέων ἱεὺς ἀοιδὰν  
Μουσάων θεράπων ὄτρηρός,  
κατὰ τὸν Ὅμηρον. 910

ΠΕΙ. ἔπειτα δῆτα δοῦλος ὦν κόμην ἔχεις;

ΠΟΙ. οὐκ, ἀλλὰ πάντες ἐσμὲν οἱ διδάσκαλοι  
Μουσάων θεράποντες ὄτρηροί,  
κατὰ τὸν Ὅμηρον.

ΠΕΙ. οὐκ ἐτὸς ὄτρηρόν καὶ τὸ ληδάριον ἔχεις. 915  
ἀτὰρ ὦ ποιητὰ κατὰ τί δεῦρ' ἀνεφθάρης;

ΠΟΙ. μέλη πεποίηκ' ἐς τὰς Νεφελοκοκκυγίας  
τὰς ὑμετέρας κύκλιά τε πολλὰ καὶ καλὰ

“ He drives the priest from the altar, throwing his garlands after him ”: R.

## THE BIRDS, 892-918

One single kite could carry off the whole ?  
Get away hence, you and your garlands too !<sup>a</sup>  
Myself alone will sacrifice this victim.

CH.      ONCE MORE as the laver they're bringing,  
Once more I my hymns must be singing,  
Hymns holy and pious, the Gods to invite—  
One alone, only one,—to our festival rite.  
Your feast for two, I am sure won't do.  
For what you are going to offer there.  
Is nothing at all but horns and hair.

PEI. Let us pray,  
Offering our victim to the feathery gods.<sup>b</sup>

POET. (*singing*) Cloudecuckoobury  
With praise and glory crown,  
Singing, O Muse,  
Of the new and happy town !

PEI. Whatever's this ? Why, who in the world are you ?

PO. O I'm a warbler, carolling sweet lays,  
An eager meagre servant of the Muses,  
As Homer says.<sup>c</sup>

PEI. What ! you a slave and wear your hair so long ?

PO. No, but all we who teach sweet choral lays  
Are eager meagre servants of the Muses,  
As Homer says.

PEI. That's why your cloak so meagre seems, no doubt.  
But, poet, what ill wind has blown you hither ?

PO. Oh I've been making, making lovely songs,  
Simonideans, virgin songs, and sweet

<sup>b</sup> *Enter a Poet, to celebrate the founding of the new colony.*

<sup>c</sup> *Μουσῶν θεράποντες* was a common epic phrase for poets ; and *δρηρός* "quick" "active" is added here to introduce the joke in 915 where *δρηρός* is used = *τερημέρος* "full of holes."

# ARISTOPHANES

- καὶ παρθένεια, καὶ κατὰ τὰ Σιμωνίδου.
- ΠΕΙ. ταυτὶ σὺ πότε' ἐποίησας; ἀπὸ ποίου χρόνου; 920
- ΠΟΙ. πάλαι πάλαι δὴ τήνδ' ἐγὼ κλήζω πόλιν.
- ΠΕΙ. οὐκ ἄρτι θύω τὴν δεκάτην ταύτης ἐγώ,  
καὶ τοῦνομ' ὥσπερ παιδίῳ νῦν δὴ ἔθμην;
- ΠΟΙ. ἀλλὰ τις ὠκεῖα Μουσάων φάτις  
οἶάπερ ἵππων ἄμαρνα. 925  
σὺ δὲ πάτερ, κτίστορ Αἴτνας,  
ζαθέων ἱερῶν ὁμώνυμε,  
δὸς ἐμὶν ὃ τι περ  
τεῶ κεφαλῇ θέλης  
πρόφρων δόμεν ἐμὶν τεῶν. 930
- ΠΕΙ. τουτὶ παρέξει τὸ κακὸν ἡμῖν πράγματα,  
εἰ μὴ τι τούτῳ δόντες ἀποφενξούμεθα.  
οὗτος, σὺ μέντοι σπολάδα καὶ χιτῶν' ἔχεις,  
ἀπόδυθι καὶ δὸς τῷ ποιητῇ τῷ σοφῷ.  
ἔχε τὴν σπολάδα· πάντως δέ μοι ῥιγῶν δοκεῖς. 935
- ΠΟΙ. τόδε μὲν οὐκ ἀέκουσα φίλα  
Μοῦσα τόδε δῶρον δέχεται·  
τὸ δὲ τεῶ φρενὶ μάθε  
Πινδάρειον ἔπος—
- ΠΕΙ. ἄνθρωπος ἡμῶν οὐκ ἀπαλλαχθήσεται. 940
- ΠΟΙ. νομάδεσσι γὰρ ἐν Σκύθαις  
ἀλᾶται Στράτων,  
ὃς ὑφαντοδόνητον ἔσθος οὐ πέπαται·  
ἀκλεῆς δ' ἔβα σπολὰς ἄνευ χιτῶνος.  
ξύνες ὃ τοι λέγω. 945

<sup>a</sup> κύκλια dithyrambic songs, παρθένεια songs for a chorus of maidens. Simonides was famous for all kinds of lyrics.

<sup>b</sup> See 493.

<sup>c</sup> Pindar, addressing Hiero (Ἱέρων), who had re-colonized Catania under the name of Aetna, said: *σύνες ὃ τοι λέγω, ζαθέων*  
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## THE BIRDS, 919-945

- Dithyrambic songs,<sup>a</sup> on your Cloudecuckooburies.
- PEI. When did you first begin these lovely songs ?
- PO. Long, long ago, O yes ! Long, long ago !
- PEI. Why, is not this the City's Tenth-day<sup>b</sup> feast ?  
I've just this instant given the child its name.
- PO. But fleet, as the merry many-twinkling horses' feet,  
The airy fairy Rumour of the Muses.  
Aetna's Founder, father mine,  
Whose name is the same as the holy altar flame,<sup>c</sup>  
Give to me what thy bounty chooses  
To give me willingly of thine.
- PEI. He'll cause us trouble now, unless we give him  
Something, and so get off. Hallo, you priest,  
Why, you've a jerkin and a tunic too ;  
Strip, give the jerkin to this clever poet.  
Take it ; upon my word you *do* seem cold.
- PO. This little kindly gift the Muse  
Accepts with willing condescension ;  
But let me to an apt remark  
Of Pindar call my lord's attention.
- PEI. The fellow does not seem inclined to leave us.
- PO. Out among the Scythians yonder  
See poor Straton wander, wander,<sup>d</sup>  
Poor poor Straton, not possessed  
of a whirly-woven vest.  
All inglorious comes, I trow, leather jerkin, if below  
No soft tunic it can show.  
Conceive my drift, I pray.

ιερώων ὁμῶνυμε, πάτερ, κτίστον Αἰτνας (Schol.). See also Pindar, *Pyth.* ii. 127, *Nem.* vii. 1, below 945.

<sup>a</sup> "This too is from Pindar," says the Scholiast who quotes Νομάδεσσι γὰρ ἐν Σκίθαις | ἀλᾶται Στράτων, | ὃς ἀμαξοφόρητον οἶκον οὐ πέπαται, | ἀκλεῆς δ' ἔθα, and then adds, "but having got the mules from Hiero he (Pindar) proceeded to ask for a chariot." The poet here shows a like rapacity.



# ARISTOPHANES

ΠΕΙ. ξυνίημι' ὅτι βούλει τὸν χιτωνίσκον λαβεῖν.  
ἀπόδουθι· δεῖ γὰρ τὸν ποιητὴν ὠφελεῖν.  
ἀπελθε τουτονὶ λαβών.

ΠΟΙ. ἀπέρχομαι,  
καὶ τὴν πόλιν γ' ἐλθὼν ποιήσω δὴ ταδί·  
κλῆσον ὦ χρυσόθρονε  
τὰν τρομερὰν κρυερὰν·  
νιφόβολα πεδιά  
πολύσπορά τ' ἤλυθον.  
ἀλαλαί.

950

ΠΕΙ. νῆ τὸν Δί' ἀλλ' ἤδη πέφειγας ταυταγὶ  
τὰ κρυερά, τονδὶ τὸν χιτωνίσκον λαβών.  
τουτὶ μὰ Δί' ἐγὼ τὸ κακὸν οὐδέποτ' ἤλπισα,  
οὕτω ταχέως τοῦτον πεπύσθαι τὴν πόλιν.  
αὖθις σὺ περιχώρει λαβών τὴν χέρνιβα.  
εὐφημία 'στω.

955

ΧΡΗΣΜΟΛΟΓΟΣ. μὴ κατάρξῃ τοῦ τράγου.

ΠΕΙ. σὺ δ' εἰ τίς;

ΧΡ. ὅστις; χρησμολόγος.

ΠΕΙ. οἴμωξέ νυν. 960

ΧΡ. ὦ δαιμόνιε τὰ θεῖα μὴ φαύλως φέρε·  
ὥς ἔστι Βάκιδος χρησμὸς ἀντικρυς λέγων  
ἐς τὰς Νεφελοκοκκυγίας.

ΠΕΙ. καῖπειτα πῶς  
ταῦτ' οὐκ ἐχρησμολόγεις σὺ πρὶν ἐμὲ τὴν πόλιν  
τῇνδ' οἰκίσαι;

ΧΡ. τὸ θεῖον ἐνεπόδιζέ με. 965

ΠΕΙ. ἀλλ' οὐδὲν οἶόν ἐστ' ἀκοῦσαι τῶν ἐπῶν.

ΧΡ. ἀλλ' ὅταν οἰκήσωσι λύκοι πολιαί τε κορώναι  
ἐν ταύτῳ τὸ μεταξὺ Κορίνθου καὶ Σικυῶνος,—

<sup>a</sup> Exit Poet.

<sup>b</sup> Enter Oracle-monger.

## THE BIRDS, 946-968

PEI. Aye, I conceive you want the tunic too.  
Off with it, you. Needs must assist a Poet.  
There, take it, and depart.

PO. Yes, I'll depart,  
And make to the city pretty songs like this ;  
O Thou of the golden throne,  
Sing Her, the quivering, shivering ;  
I came to the plains many-sown,  
I came to the snowy, the blowy.  
Alalae !<sup>a</sup>

PEI. Well, well, but now you surely have escaped  
From all those shiverings, with that nice warm vest.  
This is, by Zeus, a plague I never dreamed of  
That he should find our city out so soon.  
Boy, take the laver and walk round once more.  
Now hush !<sup>b</sup>

ORACLE-MONGER. Forbear ! touch not the goat awhile.

PEI. Eh ? Who are you ?

O.-M. A soothsayer.

PEI. You be hanged !

O.-M. O think not lightly, friend, of things divine ;  
Know I've an oracle of Bakis,<sup>c</sup> bearing  
On your Cloudecuckooburies.

PEI. Eh ? then why  
Did you not soothsay that before I founded  
My city here ?

O.-M. The Power within forbade me.

PEI. Well, well, there's nought like hearing what it says.

O.-M. Nay but if once *grey crows*  
and *wolves* shall be banding together,  
Out in the midway space,  
twixt Corinth and Sicron,<sup>d</sup> dwelling,—

<sup>a</sup> An ancient prophet, P. 1070, K. 123.

<sup>b</sup> τὸ μεταξὺ Κ. καὶ Σ. had become a proverbial tag.

# ARISTOPHANES

- ΠΕΙ. τί οὖν προσήκει δῆτ' ἐμοὶ Κορινθίων;  
 ΧΡ. ἡνίκαθ' ὁ Βάκισ τοῦτο πρὸς τὸν ἀέρα. 970  
 πρῶτον Πανδώρα θῦσαι λευκότριχα κριόν·  
 ὃς δέ κ' ἐμῶν ἐπέων ἔλθῃ πρῶτιστα προφήτης,  
 τῷ δόμεν ἱμάτιον καθαρὸν καὶ καινὰ πέδιλα—  
 ΠΕΙ. ἔνεστι καὶ τὰ πέδιλα;  
 ΧΡ. λαβὲ τὸ βιβλίον.  
 καὶ φιάλην δοῦναι, καὶ σπλάγχνων χεῖρ' ἐπιπλήσαι. 975  
 ΠΕΙ. καὶ σπλάγχνα διδόν' ἔνεστι;  
 ΧΡ. λαβὲ τὸ βιβλίον.  
 καὶ μὲν θέσπιε κοῦρε ποιῆς ταῦθ' ὥς ἐπιτέλλω,  
 αἰετὸς ἐν νεφέλῃσι γενήσεται· αἱ δέ κε μὴ δῶς,  
 οὐκ ἔσει οὐ τρυγῶν οὐδ' αἰετὸς οὐ δρυκολάπτης.  
 ΠΕΙ. καὶ ταῦτ' ἔνεστ' ἐνταῦθα;  
 ΧΡ. λαβὲ τὸ βιβλίον. 980  
 ΠΕΙ. οὐδὲν ἄρ' ὁμοίως ἐστ' ὁ χρησμὸς τουτῷ,  
 ὃν ἐγὼ παρὰ τὰπόλλωνος ἐξεγραψάμην·  
 αὐτὰρ ἐπὴν ἄκλητος ἦν ἄνθρωπος ἀλαζὼν  
 λυπῇ θύοντας καὶ σπλαγχνεύειν ἐπιθυμῇ,  
 δὴ τότε χρὴ τύπτειν αὐτὸν' πλευρῶν τὸ μεταξύ— 985  
 ΧΡ. οὐδὲν λέγειν οἶμαί σε.  
 ΠΕΙ. λαβὲ τὸ βιβλίον.  
 καὶ φείδου μηδὲν μηδ' αἰετοῦ ἐν νεφέλῃσιν,

<sup>a</sup> An appropriate name for a suitor to use.

<sup>b</sup> "The first four words of this line are taken from the oracle which is said in *Knights* 1013 to have been the favourite oracle of the Athenian Demus, Πολλὰ ἰδὼν, the Demus was told, καὶ πολλὰ παθὼν, καὶ πολλὰ μογήσας, | Αἰετὸς ἐν νεφέλῃσι γενήσεται ἥματα πάντα": R.

# THE BIRDS, 969-987

PEI. But what in the world have I to do with Corinth ?

O.-M. Bakis is riddling : Bakis means the Air.

First to Pandora<sup>a</sup> offer

a white-flenced ram for a victim.

Next, who first shall arrive

my verses prophetic expounding,

Give him a brand-new cloak

and a pair of excellent sandals.

PEI. Are sandals in it ?

O.-M. Take the book and see.

Give him moreover a cup,

and fill his hands with the inwards.

PEI. Are inwards in it ?

O.-M. Take the book and see.

Mouth, divinely inspired,

if thou dost as I bid, thou shalt surely

Soar in the clouds as an Eagle<sup>b</sup> ;

refuse, and thou ne'er shalt become an

Eagle, or even a dove,

or a woodpecker tapping the oak-tree.

PEI. Is all that in it ?

O.-M. Take the book and see.

PEI. O how unlike your oracle to mine,

Which from Apollo's words I copied out ;

But if a cheat, an impostor,

presume to appear uninbited,

Troubling the sacred rites,

and lusting to taste of the inwards,

Hit him betwixt the ribs

with all your force and your fury.

O.-M. You're jesting surely.

PEI. Take the book and see.

See that ye spare not the rogue,

though he soar in the clouds as an Eagle,

# ARISTOPHANES

- μητ' ἦν Λάμπων ἢ μήτ' ἦν ὁ μέγας Διοπείθης.  
 ΧΡ. καὶ ταῦτ' ἔνεστ' ἐνταῦθα;  
 ΠΕΙ. λαβὲ τὸ βιβλίον.  
 οὐκ εἰ θύραζ'; ἐς κόρακας.  
 ΧΡ. οἴμοι δειλῖαιος. 990  
 ΠΕΙ. οὐκ οὖν ἐτέρωσε χρησμολογήσεις ἐκτρέχων;  
 ΜΕΤΩΝ. ἦκω παρ' ὑμᾶς—  
 ΠΕΙ. ἕτερον αὖ τοῦτ' ἐκόν.  
 τί δ' αὖ σὺ δράσων; τίς δ' ἰδέα βουλευμάτων;  
 τίς ἢ πίνουσα, τίς ὁ κόθορνος τῆς ὁδοῦ;  
 ΜΕ. γεωμετρήσαι βούλομαι τὸν ἀέρα 993  
 ὑμῶν διελεῖν τε κατὰ γύας.  
 ΠΕΙ. πρὸς τῶν θεῶν  
 σὺ δ' εἰ τίς ἀνδρῶν;  
 ΜΕ. ὅστις εἴμ' ἐγώ; Μέτων,  
 ὃν οἶδεν Ἑλλὰς χῶ Κολωνός.  
 ΠΕΙ. εἰπέ μοι,  
 ταυτὶ δέ σοι τί ἔστι;  
 ΜΕ. κανόνες ἀέρος.  
 αὐτίκα γὰρ ἀήρ ἐστι τὴν ἰδέαν ὅλος 1000  
 κατὰ πνιγέα μάλιστα. προσθεῖς οὖν ἐγὼ  
 τὸν κανόν' ἄνωθεν τουτονὶ τὸν καμπύλον,  
 ἐνθεῖς διαβήτην—μανθάνεις;

\* See 521, P. 1084. Diopieithes, another soothsayer, whose sanity was not above suspicion, W. 380.

<sup>b</sup> Exit soothsayer; enter Meton, with the instruments of a land-surveyor. M. was a famous astronomer, inventor of the Metonic cycle. The numbers of the nineteen years of his calendar still appear in the Prayer Book as the Golden Numbers.

<sup>c</sup> M. had recently erected a horologe, worked by water, on an eminence in the agora called Colonus; it is alluded to also in the *Solitary* of Phrynichus, which competed with the *Birds*.

<sup>d</sup> "The great astronomer and mathematician is here introduced as a solemn quack, talking unintelligible nonsense, *purposely*

# THE BIRDS, 988-1003

Dea, be he Lampon<sup>a</sup> himself

or even the great Dioprithea.

O.-M. Is all that in it?

PEI. Take the book and see.

Get out! be off, confound you! (*Striking him.*)

O.-M. O! O! O!

PEI. There, run away and soothsay somewhere else.<sup>b</sup>

METON. I come amongst you—

PEI. Some new misery this!

Come to do what? What's your scheme's form and outline?

What's your design? What buskin's on your foot?

ME. I come to land-survey this Air of yours,

And mete it out by acres.

PEI. Heaven and Earth!

Whoever are you?

ME. (*scandalized*) Whoever am I! I'm METON,

Known throughout Hellas and Colonus.<sup>c</sup>

PEI. Aye,

And what are *these*?

ME. They're rods for Air-surveying.

I'll just explain. The Air's, in outline, like

One vast extinguisher; so then, observe,

Applying here my flexible rod, and fixing

My compass there,—you understand?<sup>d</sup>

unintelligible, *ἐπίτηδες διδανόντα*, as Symmachus says in the scholium. He claims to have solved the problem of squaring the circle; whilst in *πυργεὶς* and *διαβήτης* there appears to be some reminiscence of *Clouds*, 96, 178. However the diagram which he explains to Peisthetaerus seems to be to the following effect. He has with him several *καρβύες*, of which one at least is flexible. Drawing a circle with a pair of compasses he lays the flexible *καρβύς* over the circumference, then with the straight rods he makes *radii* extending from the centre to, and prolonged beyond, the circumference. These are the streets which run from the market-place to, and through, the city gates": R.

# ARISTOPHANES

- ΠΕΙ. οὐ μανθάνω.
- ΜΕ. ὀρθῶ μετρήσω κανόνι προστιθείς, ἵνα  
ὁ κύκλος γένηται σοι τετράγωνος, κὰν μέσω 1005  
ἀγορά, φέρουσαι δ' ὥσιν εἰς αὐτὴν ὁδοὶ  
ὀρθαὶ πρὸς αὐτὸ τὸ μέσον, ὥσπερ δ' ἀστέρος,  
αὐτοῦ κυκλοτεροῦς ὄντος, ὀρθαὶ πανταχῇ  
ἀκτῖνες ἀπολάμπωσιν.
- ΠΕΙ. ἄνθρωπος θαλῆς.
- Μέτων—
- ΜΕ. τί ἔστιν;
- ΠΕΙ. οἶσθ' ὅτιη φιλῶ σ' ἐγώ, 1010  
κάμοι πιθόμενος ὑπαποκίνει τῆς ὁδοῦ.
- ΜΕ. τί δ' ἐστὶ δεινόν;
- ΠΕΙ. ὥσπερ ἐν Λακεδαιμόνι  
ξενηλατοῦνται καὶ κεκίνηνται τινες·  
πληγαὶ συχναὶ κατ' ἄστν.
- ΜΕ. μῶν στασιάζετε;
- ΠΕΙ. μὰ τὸν Δί' οὐ δῆτ'.
- ΜΕ. ἀλλὰ πῶς;
- ΠΕΙ. ὁμοθυμαδὸν 1015  
σποδεῖν ἅπαντας τοὺς ἀλαζόνας δοκεῖ.
- ΜΕ. ὑπάγοιμί τ' ἄρ' ἄν.
- ΠΕΙ. νῆ Δί' ὥς οὐκ οἶδ' ἄρ' εἰ  
φθαίης ἄν· ἐπίκεινται γὰρ ἐγγὺς αὐταί.
- ΜΕ. οἴμοι κακοδαίμων.
- ΠΕΙ. οὐκ ἔλεγον ἐγὼ πάλαι;  
οὐκ ἀναμετρήσεις σαντὸν ἀπιῶν ἀλλαχῇ; 1020
- ΕΠΙΣΚΟΠΟΣ. ποῦ πρόξενοι;

<sup>a</sup> Cf. C. 180.

<sup>b</sup> Alluding to the Spartan practice of expelling strangers, ξενηλασία: P. 623.

<sup>c</sup> Exit Meton. Enter a Commissioner, to inspect the new

# THE BIRDS, 1003-1021

- PEI. I don't.
- ME. With the straight rod I measure out. that so  
The circle may be squared ; and in the centre  
A market-place ; and streets be leading to it  
Straight to the very centre ; just as from  
A star, though circular, straight rays flash out  
In all directions.
- PEI. Why, the man's a Thales <sup>a</sup> !  
Meton !
- ME. Yes, what ?
- PEI. You know I love you, Meton,  
Take my advice, and slip away unnoticed.
- ME. Why, what's the matter ?
- PEI. As in Lacedaemon  
There's stranger-hunting <sup>b</sup> ; and a great disturbance ;  
And blows in plenty.
- ME. What, a Revolution ?
- PEI. No, no, not that.
- ME. What then ?
- PEI. They've all resolved  
With one consent to wallop every quack.
- ME. I'd best be going.
- PEI. Faith, I'm not quite certain  
If you're in time ; see, see the blows are coming !  
(Striking him.)
- ME. O, murder ! help !
- PEI. I told you how 'twould be.  
Come, measure off your steps some other way.<sup>c</sup>
- COMMISSIONER. Ho ! consuls,<sup>d</sup> ho !

*colony.* "He is a smart and gorgeous official (*cf.* 1021), one of the Commissioners who were dispatched by Athens to superintend, organize, and report upon, the affairs of a colony or new acquisition": R.

<sup>a</sup> Citizens in a foreign country, who looked after the interests, in the city of their own residence, of the state whose *πρόξενοι* they were.



# ARISTOPHANES

- ΠΕΙ. τίς ὁ Σαρδανάπαλλος οὗτοςί;  
 ΕΠΙ. ἐπίσκοπος ἦκω δεῦρο τῷ κυάμῳ λαχὼν  
 ἐς τὰς Νεφελοκοκκυγίας.  
 ΠΕΙ. ἐπίσκοπος;  
 ἔπεμψε δὲ τίς σε δεῦρο;  
 ΕΠΙ. φαῦλον βιβλίον  
 Τελέου τι.  
 ΠΕΙ. βούλει δῆτα τὸν μισθὸν λαβὼν 1025  
 μὴ πράγματ' ἔχειν, ἀλλ' ἀπιέναι;  
 ΕΠΙ. νῆ τοὺς θεοὺς.  
 ἐκκλησιάσαι δ' οὖν ἐδεόμην οἴκοι μένων.  
 ἔστιν γὰρ ἃ δι' ἐμοῦ πέπρακται Φαρνάκη.  
 ΠΕΙ. ἄπιθι λαβὼν· ἔστιν δ' ὁ μισθὸς οὗτοςί.  
 ΕΠΙ. τουτὶ τί ἦν;  
 ΠΕΙ. ἐκκλησία περὶ Φαρνάκου. 1030  
 ΕΠΙ. μαρτύρομαι τυπτόμενος ὦν ἐπίσκοπος.  
 ΠΕΙ. οὐκ ἀποσοβήσεις; οὐκ ἀποίσεις τῷ κάδῳ;  
 οὐ δεινά; καὶ πέμπουσιν ἤδη 'πισκόπους  
 ἐς τὴν πόλιν, πρὶν καὶ τεθῆσθαι τοῖς θεοῖς;  
 ΨΗΦΙΣΜΑΤΟΠΩΛΗΣ. εἰάν δ' ὁ Νεφελοκοκκυγιεὺς τὸν  
 'Αθηναῖον ἀδικῇ— 1035  
 ΠΕΙ. τουτὶ τί ἔστιν αὖ κακὸν τὸ βιβλίον;  
 ΨΗ. ψηφισματοπώλης εἰμὶ καὶ νόμους νέους  
 ἦκω παρ' ὑμᾶς δεῦρο πωλήσων.  
 ΠΕΙ. τὸ τί;  
 ΨΗ. χρῆσθαι Νεφελοκοκκυγίας τοῖς αὐτοῖς μέτροισι καὶ 1040  
 σταθμοῖσι καὶ νομίσμασι καθάπερ 'Ολοφύξιοι.  
 ΠΕΙ. σὺ δέ γ' οἶσιπερ ὠτοτύξιοι χρήσει τάχα.

<sup>a</sup> Proverbial for luxury.

<sup>b</sup> See 167. He is taken as having proposed the appointment of a Commissioner.

<sup>c</sup> A Persian satrap, father of Pharnabazus.

# THE BIRDS, 1021-1044

- PEI. Sardanapalus,<sup>a</sup> surely !
- COM. Lo, I to your Cloudecuckooburies come,  
By lot Commissioner.
- PEI. Commissioner ?  
Who sent you hither ?
- COM. Lo, a paltry scroll  
Of Teleas.<sup>b</sup>
- PEI. Come now, will you take your pay  
And get you gone in peace ?
- COM. By Heaven I will.  
I ought to be at home on public business,  
Some little jobs I've had with Pharnaces.<sup>c</sup>
- PEI. Then take your pay, and go : your pay's just—this.  
(*Striking him.*)
- COM. What's that ?
- PEI. A motion about Pharnaces.
- COM. Witness ! he's striking a Commissioner.
- PEI. Shoo ! shoo ! begone ; you and your verdict-urns.<sup>d</sup>  
The shame it is ! They send Commissioners  
Before we've finished our inaugural rites.
- STATUTE-SELLER (*reading*). *But if the Cloudecuckooburian  
wrong the Athenian—*
- PEI. Here's some more writing. What new misery's this ?
- s.-s. I am a Statute-seller, and I'm come  
Bringing new laws to sell you.
- PEI. Such as what ?
- s.-s. *Item, the Cloudecuckooburians are to use the selfsame  
weights and measures, and the selfsame coinage as  
the Olophyxians.<sup>e</sup>*
- PEI. And you the selfsame as the Oh ! Oh ! -tyxians.  
(*Striking him.*)

<sup>a</sup> He seems to have brought ballot-boxes so as to establish democratical institutions. *Enter Statute-seller.*

<sup>e</sup> Olophyxus, on the peninsula of Acte, the name chosen to lead up to Ὀροφύξιοι, "the Lamenters," from ὀροφύζειν.

# ARISTOPHANES

- ΨΗ. οὗτος τί πάσχεις;  
 ΠΕΙ. οὐκ ἀποίσεις τοὺς νόμους; 1045  
 πικροὺς ἐγὼ σοι τήμερον δείξω νόμους.  
 ΕΠΙ. καλοῦμαι Πεισθέταιρον ὕβρεως ἐς τὸν Μουνυ-  
 χιώνα μῆνα.  
 ΠΕΙ. ἄληθες οὗτος; ἔτι γὰρ ἐνταῦθ' ἦσθα σύ;  
 ΨΗ. εἰάν δέ τις ἐξελαύνῃ τοὺς ἄρχοντας καὶ μὴ δέχῃται  
 κατὰ τὴν στήλην— 1050  
 ΠΕΙ. οἴμοι κακοδαιμων, καὶ σὺ γὰρ ἐνταῦθ' ἦσθ' ἔτι;  
 ΕΠΙ. ἀπολῶ σε καὶ γράφω σε μυρίας δραχμάς.  
 ΠΕΙ. ἐγὼ δέ σοῦ γε τὼ κάδῳ διασκεδῶ.  
 ΨΗ. μέμνησ' ὅτε τῆς στήλης κατετίλας ἐσπέρας;  
 ΠΕΙ. αἰβοῖ· λαβέτω τις αὐτόν. οὗτος οὐ μενεῖς; 1055  
 ἀπίωμεν ἡμεῖς ὥς τάχιστ' ἐντευθενὶ  
 θύσοντες εἴσω τοῖς θεοῖσι τὸν τράγον.
- ΧΟ. ἦδῃ 'μοὶ τῷ παντόπῳ [στρ.  
 καὶ παντάρχα θνητοὶ πάντες  
 θύσουσ' εὐκταίαις εὐχαῖς. 1060  
 παῖσαν μὲν γὰρ γᾶν ὀπτεύω,  
 σῶζω δ' εὐθαλεῖς καρποὺς  
 κτείνων παμφύλων γένναν  
 θηρῶν, ἃ πάντ' ἐν γαίᾳ  
 ἐκ κάλυκος ἀύξανόμενον γέννυσι παμφάγοις 1065  
 δένδρεσί τ' ἐφημένα καρπὸν ἀποβόσκειται·  
 κτείνω δ' οἱ κήπους εὐώδεις  
 φθείρουσιν λύμαις ἐχθίσταις,

<sup>a</sup> Exit Statute-Seller; but he and the Commissioner each make two brief reappearances, and vanish.

<sup>b</sup> Exeunt omnes, and the goat is supposed to be sacrificed within.

## THE BIRDS, 1045-1068

S.-S. Hi ! what are you at ?

PEI. Take off those laws, you rascal.

Laws you won't like I'll give you in a minute.<sup>a</sup>

COM. (*reappearing*) I summon Peisthetaerus for next Munychion on a charge of outrage.

PEI. O that's it, is it ? What, are you there still ?

S.-S. (*reappearing*) *Item, if any man drive away the magistrates, and do not receive them according to the pillar—*

PEI. O mercy upon us, and are *you* there still ?

COM. (*reappearing*) I'll ruin you ! I claim ten thousand drachmas !

PEI. I'll overturn your verdict-urn, I will.

S.-S. (*reappearing*) Think of that evening when you fouled the pillar.

PEI. Ugh ! seize him, somebody ! Ha, you're off there, are you ?

Let's get away from this, and go within,  
And there we'll sacrifice the goat in peace.<sup>b</sup>

CII. Unto me, the All-controlling,  
All-surveying,  
Now will men, at every altar,  
Prayers be praying ;  
Me who watch the land, protecting  
Fruit and flower,  
Slay the myriad-swarming insects  
Who the tender buds devour  
In the earth and on the branches  
with a never-satiate malice,  
Nipping off the blossom as it widens from the chalice.  
And I slay the noisome creatures  
Which consume  
And pollute the garden's freshly scented bloom ;

# ARISTOPHANES

ἔρπετά τε καὶ δάκετα πάνθ' ὅσαπερ  
 ἔστιν ὑπ' ἐμᾶς πτέρυγος ἐν φοναῖς ὄλλυται. 1070  
 τῇδε μέντοι θῆμέρα μάλιστ' ἐπαναγορεύεται,  
 ἣν ἀποκτείνει τις ὑμῶν Διαγόραν τὸν Μῆλιον,  
 λαμβάνειν τάλαντον, ἣν τε τῶν τυράννων τίς τινα  
 τῶν τεθνηκότων ἀποκτείνει, τάλαντον λαμβάνειν. 1075  
 βουλόμεσθ' οὖν νυν ἀνειπεῖν ταῦτα χῆμεις ἐνθάδε.  
 ἣν ἀποκτείνει τις ὑμῶν Φιλοκράτη τὸν Στρούθιον,  
 λήψεται τάλαντον, ἣν δὲ ζῶντ' ἀγάγη τις, τέτταρα,  
 ὅτι συνείρων τοὺς σπίνους πωλεῖ καθ' ἑπτὰ τοῦβολου,  
 εἶτα φυσῶν τὰς κίχλας δείκνυσι καὶ λυμαίνεται, 1080  
 τοῖς τε κοφίχοισιν ἐς τὰς ρῖνας ἐγχεῖ τὰ πτερά,  
 τὰς περιστερὰς θ' ὁμοίως ξυλλαβὼν εἵρξας ἔχει,  
 κᾶπαναγκάζει παλεύειν δεδεμένους ἐν δικτύῳ.  
 ταῦτα βουλόμεσθ' ἀνειπεῖν· κεῖ τις ὄρνιθας τρέφει  
 εἰργμένους ὑμῶν ἐν αὐλῇ, φράζομεν μεθιέναι. 1085  
 ἣν δὲ μὴ πίθησθε, συλληφθέντες ὑπὸ τῶν ὀρνέων  
 αὐθις ὑμεῖς αὖ παρ' ἡμῖν δεδεμένοι παλεύσετε.

\* At the great Dionysia outlaws were proclaimed.

<sup>b</sup> Diagoras, called the Atheist, had lately fled, and a price was set upon his head for divulging and reviling the Mysteries: Schol.

<sup>c</sup> "The Athenians still, in their public Ἀρά, denounced the tyrant (see *Thesm.* 338, 339, and the note on *Thesm.* 331) and still offered a reward to the tyrannicide": R.

# THE BIRDS, 1069-1087

And every little biter, and every creeping thing

Perish in destruction at the onset of my wing.

Listen to the City's notice,

specially proclaimed <sup>a</sup> to-day ;

*Sirs, Diagoras <sup>b</sup> the Melian*

*whosoever of you slay,*

*Shall receive, reward, one talent ;*

*and another we'll bestow*

*If you slay some ancient tyrant,*

*dead and buried long ago.<sup>c</sup>*

We, the Birds, will give a notice,

we proclaim with right good will,

*Sirs, Philocrates, Sparrowian,*

*whosoever of you kill,*

*Shall receive, reward, one talent,*

*if alive you bring him, four ;*

*Him who strings and sells the finches,*

*seven an obol, at his store,*

*Blows the thrushes out and, rudely,*

*to the public gaze exposes,*

*Shamefully entreats the blackbirds,*

*thrusting feathers up their noses.*

*Pigeons too the rascal catches,*

*keeps and mews them up with care,*

*Makes them labour as decoy-birds,*

*tethered underneath a snare.*

Such the notice we would give you.

And we wish you all to know,

Who are keeping birds in cages,

you had better let them go.

Else the Birds will surely catch you,

and yourselves in turn employ,

Tied and tethered up securely,

other rascals to decoy.

# ARISTOPHANES

εὐδαιμον φύλον πτηνῶν [ἀντ.  
 οἶωνών, οἱ χειμῶνος μὲν  
 χλαίνας οὐκ ἀμπισχοῦνται, 1090  
 οὐδ' αὖ θερμὴ πνίγους ἡμᾶς  
 ἀκτὶς τηλαυγῆς θάλλει·  
 ἀλλ' ἀνθηρῶν λειμώνων  
 φύλλων ἐν κόλποις ναίω,  
 ἥνικ' ἂν ὁ θεσπέσιος ὀξὺ μέλος ἀχέτας 1095  
 θάλλεσι μεσημβρινοῖς ἡλιομανῆς βοᾷ.  
 χειμάζω δ' ἐν κοίλοις ἄντροις  
 νύμφαις οὐρέαις ξυμπαίζων·  
 ἥρινά τε βοσκομέθα παρθένια  
 λευκότροφα μύρτα Χαρίτων τε κηπεύματα. 1100  
  
 τοῖς κριταῖς εἰπεῖν τι βουλόμεσθα τῆς νίκης πέρι,  
 ὅσ' ἀγάθ', ἣν κρίνωσιν ἡμᾶς, πᾶσιν αὐτοῖς δώσομεν,  
 ὥστε κρείττω δῶρα πολλῶ τῶν Ἀλεξάνδρου λαβεῖν.  
 πρῶτα μὲν γάρ, οὗ μάλιστα πᾶς κριτῆς ἐφίεται, 1105  
 γλαῦκες ὑμᾶς οὐποτ' ἐπιλείψουσι Λαυριωτικά·  
 ἀλλ' ἐνοικήσουσιν ἔνδον, ἔν τε τοῖς βαλλαντίοις  
 ἐννεοττεύσουσι κακλέψουσι μικρὰ κέρματα.  
 εἴτα πρὸς τούτοισιν ὥσπερ ἐν ἱεροῖς οἰκήσετε·

<sup>a</sup> The owl was stamped on Athenian coins ; in Laureium were the silver mines.

## THE BIRDS, 1088-1109

O the happy clan of birds  
Clad in feather ;  
Needing not a woollen vest in  
Wintry weather ;  
Heeding not the warm far-flashing  
Summer ray,  
For within the leafy bosoms  
Of the flowery meads I stay,  
When the Chirruper in ecstasy  
is shrilling forth his tune,  
Maddened with the sunshine,  
and the rapture of the noon.  
And I winter in the caverns'  
Hollow spaces,  
With the happy Oreads playing ; and in Spring  
I crop the virgin flowers of the myrtles white and tender,  
Dainties that are fashioned in the gardens of the Graces.  
Now we wish to tell the Judges,  
in a friendly sort of way,  
All the blessings we shall give them  
if we gain the prize to-day.  
Ne'er were made to Alexander  
lovelier promises or grander.  
First, what every Judge amongst you  
most of all desires to win,  
Little Lauriotic owlets "  
shall be always flocking in.  
Ye shall find them all about you,  
as the dainty brood increases,  
Building nests within your purses,  
hatching little silver pieces.  
Then as if in stately Temples  
shall your happy lives be spent,



# ARISTOPHANES

τὰς γὰρ ὑμῶν οἰκίας ἐρέψομεν πρὸς αἶτόν· 1110  
 καὶ λαχόντες ἀρχίδιον εἴθ' ἀρπάσαι βούλησθέ τι,  
 ὅξυν ἱερακίσκον ἐς τὰς χεῖρας ὑμῖν δώσομεν.  
 ἦν δέ που δειπνήτε, πρηγορεῶνας ὑμῖν πέμψομεν.  
 ἦν δέ μὴ κρίνητε, χαλκεύεσθε μηνίσκους φορεῖν  
 ὥσπερ ἀνδριάντες· ὡς ὑμῶν ὅς ἂν μὴ μῆν' ἔχη, 1115  
 ὅταν ἔχητε χλανίδα λευκήν, τότε μάλισθ' οὕτω δίκην  
 δώσεθ' ἡμῖν, πᾶσι τοῖς ὄρνισι κατατιλῶμενοι.

ΠΕΙ. τὰ μὲν ἰέρ' ἡμῖν ἐστὶν ὠρνίθες καλὰ·  
 ἀλλ' ὡς ἀπὸ τοῦ τείχους πάρεστιν ἄγγελος  
 οὐδείς, ὅτου πευσόμεθα τὰκεῖ πράγματα; 1120  
 ἀλλ' οὐτοσὶ τρέχει τις Ἀλφειὸν πνέων.

ΑΓΓΕΛΟΣ Α. ποῦ ποῦ 'στι, ποῦ ποῦ ποῦ 'στι, ποῦ ποῦ ποῦ  
 'στι ποῦ,  
 ποῦ Πεισθέταιρός ἐστιν ἄρχων;

ΠΕΙ. οὐτοσί.

Γ. Α. ἐξωκοδόμηταί σοι τὸ τεῖχος.

ΑΠΕΙ. εὖ λέγεις.

ΑΓ. Α. κάλλιστον ἔργον καὶ μεγαλοπρεπέστατον· 1125  
 ὥστ' ἂν ἐπάνω μὲν Προξενίδης ὁ Κομπασεὺς  
 καὶ Θεαγένης ἐναντίω δὺ ἄρματε,  
 ἵππων ὑπόντων μέγεθος ὅσον ὁ δούριος,  
 ὑπὸ τοῦ πλάτους ἂν παρελασάτην.

ΠΕΙ. Ἡράκλεις.

<sup>a</sup> The triangular pediment or gable which surmounted the columns of a Greek temple.

<sup>b</sup> Disks of bronze, placed over the heads of statues to protect them from the pollutions of birds: Schol.

<sup>c</sup> Enter Peisthetaerus.

<sup>d</sup> Enter Messenger, panting like an Olympian runner.



# ARISTOPHANES

ΑΓ.Α. τὸ δὲ μῆκός ἐστι, καὶ γὰρ ἐμέτρησ' αὐτ' ἐγώ, 1130  
ἐκατοντορόγυιον.

ΠΕΙ. ὦ Πόσειδον τοῦ μάκρους.  
τίνες ὠκοδόμησαν αὐτὸ τηλικουτονί;

ΑΓ.Α. ὄρνιθες, οὐδεὶς ἄλλος, οὐκ Αἰγύπτιος  
πλινθοφόρος, οὐ λιθουργός, οὐ τέκτων παρήν,  
ἀλλ' αὐτόχειρες, ὥστε θαυμάζειν ἐμέ. 1135

ἐκ μὲν γε Λιβύης ἦκον ὡς τρισμύριαι  
γέρανοι θεμελίους καταπεπωκῦναι λίθους.  
τούτους δ' ἐτύκιζον αἱ κρέκες τοῖς ῥύγχεσιν.  
ἕτεροι δ' ἐπλινθοφόρουν πελαργοὶ μύριοι·  
ὔδωρ δ' ἐφόρουν κάτωθεν ἐς τὸν ἀέρα 1140  
οἱ χαραδριοὶ καὶ τᾶλλα ποτάμι' ὄρνεα.

ΠΕΙ. ἐπηλοφόρουν δ' αὐτοῖσι τίνες;

ΑΓ.Α. ἐρωδιοὶ  
λεκάναισι.

ΠΕΙ. τὸν δὲ πηλὸν ἐνεβάλλοντο πῶς;

ΑΓ.Α. τοῦτ' ὠγάθ' ἐξεύρητο καὶ σοφώτατα·  
οἱ χῆνες ὑποτύπτοντες ὥσπερ ταῖς ἄμαις 1145  
ἐς τὰς λεκάνας ἐνέβαλλον αὐτοῖς τοῖν ποδοῖν.

ΠΕΙ. τί δῆτα πόδες ἂν οὐκ ἀπεργασαίητο;

ΑΓ.Α. καὶ νῆ Δί' αἱ νῆτταί γε περιεζωσμένα  
ἐπλινθοφόρουν· ἄνω δὲ τὸν ὑπαγωγέα  
ἐπέτοντ' ἔχουσαι κατόπιν ὥσπερ παιδία, 1150  
καὶ πηλὸν ἐν τοῖς στόμασιν, αἱ χελιδόνες.

ΠΕΙ. τί δῆτα μισθωτοὺς ἂν ἔτι μισθοῦτό τις;

<sup>a</sup> Perhaps a reference to the wall of Babylon, 300 feet high and 75 broad, Herod. i. 178.

<sup>b</sup> It was a popular belief that cranes swallowed pebbles to serve as ballast in their migrations; 1428, 1429.

## THE BIRDS, 1130-1152

MES. And then its height, I measured that, is just  
Six hundred feet.<sup>a</sup>

PEI. Poseidon, what a height !  
Who built it up to that enormous size ?

MES. The birds, none other ; no Egyptian, bearing  
The bricks, no mason, carpenter was there ;  
Their own hands wrought it, marvellous to see.  
From Libya came some thirty thousand cranes  
With great foundation-stones they had swallowed  
down ;<sup>b</sup>

And these the corn-crakes fashioned with their beaks.  
Ten thousand storks were carrying up the bricks ;<sup>c</sup>  
And lapwings helped, and the other water-birds,  
To bring the water up into the air.

PEI. Who bare aloft the mortar for them ?

MES. Herons  
In hods.

PEI. But how did they get the mortar in ?

MES. O that was most ingeniously contrived.  
The geese struck down their feet, and slid them under,  
Like shovels, and so heaved it on the hods.

PEI. Then is there anything that FEET can't do !<sup>d</sup>

MES. And then the ducks, with girdles round their waists,  
Carried the bricks : and up the swallows flew,  
Like serving-lads, carrying behind them each  
His trowel, and the mortar in their mouths.

PEI. Then why should men hire hirelings any more !

<sup>a</sup> " Διὰ τὸ Πελαργικὸν τεῖχος τοὺς ἀπὸ Τυρρηνίας ἤκοντας ἀναστῆσαι :  
Scholiast. See the note on 832 *supra*. The Πελαργοί, having  
been so successful in building the wall of the Athenian acropolis.  
now bring the bricks for building the great wall of the  
Birds" : R.

<sup>d</sup> There was a proverb, τί δῆτα χεῖρες οὐκ ἂν ἐργασαίτο ;  
Schol.

# ARISTOPHANES

φέρ' ἴδω, τί δαί; τὰ ξύλινα τοῦ τείχους τίνες  
ἀπηργάσαντ' ;

- ΑΓ.Α. ὄρνιθες ἦσαν τέκτονες  
σοφώτατοι πελεκᾶντες, οἱ τοῖς ῥύγχεσιν 1155  
ἀπεπελέκησαν τὰς πύλας· ἦν δ' ὁ κτύπος  
αὐτῶν πελεκῶντων ὥσπερ ἐν ναυπηγίῳ.  
καὶ νῦν ἅπαντ' ἐκεῖνα πεπύλωται πύλαις  
καὶ βεβαλάνωται καὶ φυλάττεται κύκλῳ,  
ἐφοδεύεται, κωδωνοφορεῖται, πανταχῇ 1160  
φυλακαὶ καθεστήκασιν καὶ φρυκτωρίαί  
ἐν τοῖσι πύργοις. ἀλλ' ἐγὼ μὲν ἀποτρέχων  
ἀπονύψομαι· σὺ δ' αὐτὸς ἤδη τᾶλλα δρᾷ.
- ΧΟ. οὗτος τί ποιεῖς; ἄρα θαυμάζεις ὅτι  
οὕτω τὸ τεῖχος ἐκτετείχισται ταχύ; 1165
- ΠΕΙ. νῆ τοὺς θεοὺς ἔγωγε· καὶ γὰρ ἄξιον·  
ἴσα γὰρ ἀληθῶς φαίνεται μοι ψεῦδῃ.  
ἀλλ' ὅδε φύλαξ γὰρ τῶν ἐκείθεν ἄγγελος  
ἐσθεὶ πρὸς ἡμᾶς δεῦρο πυρρίχην βλέπων.
- ΑΓ.Β. ἰὸν ἰού, ἰὸν ἰού, ἰὸν ἰού. 1170
- ΠΕΙ. τί τὸ πρᾶγμα τουτί;
- ΑΓ.Β. δεινότατα πεπόνθαμεν.  
τῶν γὰρ θεῶν τις ἄρτι τῶν παρὰ τοῦ Διὸς  
διὰ τῶν πυλῶν εἰσέπττατ' ἐς τὸν αἶρα,  
λαθὼν κολοιοὺς φύλακας ἡμεροσκόπους.
- ΠΕΙ. ὦ δεινὸν ἔργον καὶ σχέτλιον εἰργασμένος. 1175  
τίς τῶν θεῶν;
- ΑΓ.Β. οὐκ ἴσμεν· ὅτι δ' εἶχε πτερὰ,  
τοῦτ' ἴσμεν.
- ΠΕΙ. οὔκουν δῆτα περιπόλους ἐχρήν  
πέμψαι κατ' αὐτὸν εὐθύς;

# THE BIRDS, 1153-1178

Well, well, go on ; who was it finished off  
The great wall's woodwork ?

MES. Canny Pelicans.<sup>a</sup>  
Excellent workmen, hewing with huge beaks  
Gate-timber ; and the uproar as they hewed  
Was like an arsenal when ships are building.  
Now every gateway has its gate, fast-barred,  
And watched the whole way round ; and birds are  
pacing  
Their beats, and carrying bells, and everywhere  
The guards are stationed, and the beacons blaze  
On every tower. But I must hurry off  
And wash myself. You, manage what remains.

CH. O man, what ails you ? Do you feel surprised  
To hear the building has been built so soon ?

PEI. By all the Gods I do ; and well I may.  
In very truth it seems to me like—lies.  
But see ! a guard, a messenger from thence  
Is running towards us with a war-dance<sup>b</sup> look !<sup>c</sup>

GUARD. Hallo ! Hallo ! Hallo ! Hallo ! Hallo !

PEI. Why, what's up now ?

GUARD. A terrible thing has happened.  
One of the Gods, of Zeus's Gods, has just,  
Giving our jackdaw sentinels the slip,  
Shot through the gates and flown into the air.

PEI. A dreadful deed ! A wicked scandalous deed !<sup>d</sup>  
Which of the Gods ?

GUARD. We know not. Wings he had,  
So much we know.

PEI. Ye should have sent at once  
The civic guard in hot pursuit.

<sup>a</sup> There is a play on πελεκάω, "to hew."

<sup>b</sup> A dance of men in full armour. <sup>c</sup> Enter a guard.

<sup>d</sup> Eurip. *Medea*, 1121 ὁ δειρὸν ἔργον παρανόμως εἰργασμένη.

# ARISTOPHANES

ΑΓ.Β.

ἀλλ' ἐπέμψαμεν

τρισυμρίους ἱέρακας ἱπποτοξότας,  
χωρεῖ δὲ πᾶς τις ὄνυχας ἡγκυλωμένους,  
κερχνῆς, τριόρχης, γύψ, κύμινδης, αἰετός·  
ῥύμη τε καὶ πτεροῖσι καὶ ῥοιζήμασιν  
αἰθῆρ δονεῖται, τοῦ θεοῦ ζητουμένου·  
κάστ' οὐ μακρὰν ἄπωθεν, ἀλλ' ἐνταυθὰ που  
ἦδη ἔστιν.

ΠΕΙ. οὐκουν σφενδόνας δεῖ λαμβάνειν  
καὶ τόξα; χώρει δεῦρο πᾶς ὑπηρέτης·  
τόξευε, παῖε· σφενδόνην τίς μοι δότω.

ΧΘ. πόλεμος αἴρεται, πόλεμος οὐ φατός,  
πρὸς ἐμὲ καὶ θεούς. ἀλλὰ φύλαττε πᾶς  
ἄερα περιnéφελον, ὃν Ἑρεβος ἐτέκετο,  
μή σε λάθῃ θεῶν τις ταύτη περῶν·  
ἄθρει δὲ πᾶς κύκλω σκοπῶν,  
ὥς ἐγγὺς ἦδη δαίμονος πεδαρσίου  
δίνης πτερωτὸς φθόγγος ἐξακούεται.

ΠΕΙ. αὕτη σύ, ποῖ ποῖ ποῖ πέτει; μέν' ἦσυχος·  
ἔχ' ἀτρέμας· αὐτοῦ στῆθ'· ἐπίσχες τοῦ δρόμου. 1200  
τίς εἶ; ποδαπή; λέγειν ἐχρῆν ὀπόθεν ποτ' εἶ.

ΙΡΙΣ. παρὰ τῶν θεῶν ἔγωγε τῶν Ὀλυμπίων.

ΠΕΙ. ὄνομα δέ σοι τί ἐστι; πλοῖον ἢ κυνῆ;

ΙΡ. Ἴρις ταχεῖα.

ΠΕΙ. Πάραλος ἢ Σαλαμινία;

ΙΡ. τί δὲ τοῦτο;

<sup>a</sup> Alluding to the Θράκες ἱπποτοξόται commanded by Sitalces, an ally of Athens: Thuc. ii. 96.

<sup>b</sup> Erebus is the father of Aether in Hesiod, *Theog.* 125.

<sup>c</sup> Enter Iris.

<sup>d</sup> She is like a ship because her wings spread like oars, and her chiton bellies like a sail: Schol. And as she flies in her long

# THE BIRDS, 1178-1205

GUARD.

We sent

The mounted archers,<sup>a</sup> thirty thousand falcons,  
All with their talons curved, in fighting trim,  
Hawk, buzzard, vulture, eagle, eagle-owl.  
Yea, Ether vibrates with the whizz and whirr  
Of beating pinions, as they seek the God.  
Ay, and he's near methinks ; he's very near ;  
He's somewhere here.

PEI.

A sling, a sling, I say !

Arrows and bows ! Fall in, my merry-men all !  
Shoot, smite, be resolute. A sling ! a sling !

CH.

War is begun, inexpressive war,  
War is begun twixt the Gods and me !  
Look out, look out, through the cloud-wrapt air  
Which erst the Darkness of Erebus<sup>b</sup> bare,  
Lest a God slip by, and we fail to see.  
Glance eager-eyed on every side,  
For close at hand the wingèd sound I hear  
Of some Immortal hurtling through the Sky.<sup>c</sup>

PEI. Hoi ! whither away there ? whither away ? Stop ! stop !  
Stop where you are ! keep quiet ! stay ! remain !  
Who, what, whence are you ? where do you come  
from ? Quick !

IRIS. Whence do I come ? From the Olympian Gods.

PEI. Your name ! What is it ? Sloop or Head-dress ?<sup>d</sup>

IR.

Iris

The fleet.<sup>e</sup>

PEI. The Paralus, or the Salaminian<sup>f</sup> ?

IR. Why, what's all this ?

robes, probably brilliant with all the colours of the rainbow, she also resembles a beribboned head-dress.

<sup>a</sup> βάρκ' ἰθι, ἱερὰ ραχέια, Hom. *Iliad*, viii. 399 *et seq.*

<sup>f</sup> The two "fleet" dispatch-boats of Athens.



# ARISTOPHANES

- ΠΕΙ. ταυτηνί τις οὐ συλλήψεται 1205  
ἀναπτάμενος τρίορχος;  
ΙΡ. ἐμὲ συλλήψεται;  
τί ποτ' ἐστὶ τουτὶ τὸ κακόν;  
ΠΕΙ. οἰμῶζει μακρά.  
ΙΡ. ἄτοπόν γε τουτὶ πρᾶγμα.  
ΠΕΙ. κατὰ ποίας πύλας  
εἰσῆλθες εἰς τὸ τείχος ὦ μιαρωτάτῃ;  
ΙΡ. οὐκ οἶδα μὰ Δι' ἔγωγε κατὰ ποίας πύλας. 1210  
ΠΕΙ. ἦκουσας αὐτῆς οἶον εἰρωνεύεται;  
πρὸς τοὺς κολοιάρχους προσῆλθες; οὐ λέγεις;  
σφραγίδ' ἔχεις παρὰ τῶν πελαργῶν;  
ΙΡ. τί τὸ κακόν;  
ΠΕΙ. οὐκ ἔλαβες;  
ΙΡ. ὑγιαίνεις μὲν;  
ΠΕΙ. οὐδὲ σύμβολον  
ἐπέβαλεν ὀρνίθαρχος οὐδεὶς σοι παρών ; 1215  
ΙΡ. μὰ Δι' οὐκ ἔμοιγ' ἐπέβαλεν οὐδεὶς ὦ μέλε.  
ΠΕΙ. κάπειτα δῆθ' οὕτω σιωπῇ διαπέτει  
διὰ τῆς πόλεως τῆς ἀλλοτρίας καὶ τοῦ χάους;  
ΙΡ. ποία γὰρ ἄλλη χρὴ πέτεσθαι τοὺς θεοὺς;  
ΠΕΙ. οὐκ οἶδα μὰ Δι' ἔγωγε· τῇδε μὲν γὰρ οὗ. 1220  
ἀδικεῖς δὲ καὶ νῦν. ἄρά γ' οἶσθα τοῦθ' ὅτι  
δικαιοτάτ' ἂν ληφθεῖσα πασῶν Ἰρίδων  
ἀπέθανες, εἰ τῆς ἀξίας ἐτύγχανες;  
ΙΡ. ἀλλ' ἀθάνατός εἰμ'.  
ΠΕΙ. ἀλλ' ὅμως ἂν ἀπέθανες.  
δεινότατα γάρ τοι πεισόμεσθ', ἐμοὶ δοκεῖ, 1225  
εἰ τῶν μὲν ἄλλων ἄρχομεν, ὑμεῖς δ' οἱ θεοὶ  
ἀκολαστανεῖτε, κοῦδέπω γνώσεσθ' ὅτι  
ἀκροατέον ὑμῖν ἐν μέρει τῶν κρειττόνων.  
φράσον δέ τοί μοι τὸ πτέρυγε ποῖ ναυστολεῖς;

# THE BIRDS, 1205-1220

- PEI. Fly up, some buzzard there,  
Fly up, and seize her.
- IR. Me ! Seize ME, do you say ?  
What the plague's this ?
- PEI. You'll find to your cost, directly.
- IR. Well now, this passes !
- PEI. Answer ! By what gates  
Got you within the city wall, Miss Minx ?
- IR. I' faith, I know not, fellow, by what gates.
- PEI. You hear the jade, how she prevaricates !  
Saw you the daw-commanders ? What, no answer ?  
Where's your stork-pass <sup>a</sup> ?
- IR. My patience, what do you mean ?
- PEI. You never got one ?
- IR. Have you lost your wits ?
- PEI. Did no bird-captain stick a label <sup>a</sup> on you ?
- IR. On ME ? None stuck a label, wretch, on ME.
- PEI. So then you thought in this sly stealthy way  
To fly through Chaos and a realm not yours ?
- IR. And by what route, then, ought the Gods to fly ?
- PEI. I' faith, I know not. Only not by this.  
This is a trespass ! If you got your rights,  
Of all the Irises that ever were  
You'd be most justly seized and put to death.
- IR. But I am deathless.
- PEI. All the same for that  
You should have died. A pretty thing, forsooth,  
If, whilst all else obey us, you the Gods  
Run riot, and forget that you in turn  
Must learn to yield obedience to your betters.  
But tell me, where do you navigate your wings ?

<sup>a</sup> σφραγίς, a sealed passport ; σύμβολον, the ticket on a bale of goods.

# ARISTOPHANES

- ΙΡ. ἐγώ; πρὸς ἀνθρώπους πέτομαι παρὰ τοῦ πατρὸς 1230  
φράσουσα θύειν τοῖς Ὀλυμπίοις θεοῖς  
μηλοσφαγεῖν τε βουθύτοις ἐπ' ἐσχάrais  
κνισᾶν τ' ἀγνιάς.
- ΠΕΙ. τί σὺ λέγεις; ποίοις θεοῖς;  
ΙΡ. ποίοισιν; ἡμῖν τοῖς ἐν οὐρανῷ θεοῖς.
- ΠΕΙ. θεοὶ γὰρ ὑμεῖς;  
ΙΡ. τίς γάρ ἐστ' ἄλλος θεός; 1235
- ΠΕΙ. ὄρνιθες ἀνθρώποισι νῦν εἰσιν θεοί,  
οἷς θυτέον αὐτούς, ἀλλὰ μὰ Δί' οὐ τῷ Δί.  
ΙΡ. ὦ μῶρε μῶρε μὴ θεῶν κίνει φρένας  
δεινὰς, ὅπως μὴ σου γένος πανώλεθρον  
Διὸς μακέλλῃ πᾶν ἀναστρέφει Δίκη, 1240  
λιγνὺς δὲ σῶμα καὶ δόμων περιπτυχὰς  
καταιθαλώσει σου Λικυμνίαις βολαῖς.
- ΠΕΙ. ἄκουσον αὕτη· παῦε τῶν παφλασμάτων·  
ἔχ' ἀτρέμα. φέρ' ἴδω, πότερα Λυδὸν ἢ Φρύγα  
ταυτὶ λέγουσα μορμολύττεσθαι δοκεῖς; 1245  
ἄρ' οἶσθ' ὅτι Ζεὺς εἴ με λυπήσει πέρα,  
μέλαθρα μὲν αὐτοῦ καὶ δόμους Ἀμφίονος  
καταιθαλώσω πυρφόροισιν αἰετοῖς;  
πέμψω δὲ πορφυρίωνας ἐς τὸν οὐρανὸν  
ὄρνεις ἐπ' αὐτὸν παρδαλᾶς ἐνημμένους 1250  
πλεῖν ἐξακοσίους τὸν ἀριθμόν. καὶ δὴ ποτε  
εἰς Πορφυρίων αὐτῷ παρέσχε πράγματα.  
σὺ δ' εἴ με λυπήσεις τι, τῆς διακόνου  
πρώτης ἀνατείνας τῷ σκέλει διαμηριῷ  
τὴν Ἴριν αὐτήν, ὥστε θαυμάζειν ὅπως 1255  
οὕτω γέρων ὦν στύομαι τριέμβολον.

<sup>a</sup> Tragic tags or tragic style. Διὸς μακέλλῃ, Aesch. *Ag.* 509, and elsewhere; καταιθαλοί, Eur. *Ion*, 215, *Suppl.* 640. In the 248

# THE BIRDS, 1230-1256

IR. I? From the Father to mankind I'm flying,  
To bid them on their bullock-slaughtering hearths  
Slay sheep to the Olympian Gods, and steam  
The streets with savour.

PEI. What do you say? What Gods?

IR. What Gods? To us, the Gods in Heaven, of course.

PEI. (*with supreme contempt*) What, are you Gods?

IR. What other Gods exist?

PEI. Birds are now Gods to men; and men must slay  
Victims to them; and not, by Zeus, to Zeus.

IR. O fool, fool, fool! Stir not the mighty wrath  
Of angry Gods, lest Justice, with the spade  
Of vengeful Zeus, demolish all thy race,  
And fiery vapour, with Licymnian strokes,<sup>a</sup>  
Incinerate thy palace and thyself!

PEI. Now listen, girl; have done with that bombast.  
(Don't move.) A Lydian or a Phrygian<sup>b</sup> is it,  
You think to terrify with words like those?  
Look here. If Zeus keep troubling me, I'll soon  
Incinerate his great Amphion's domes<sup>c</sup>  
And halls of state with eagles carrying fire.<sup>d</sup>  
And up against him, to high heaven, I'll send  
More than six hundred stout Porphyryion rails  
All clad in leopard-skins. Yet I remember  
When one Porphyryion gave him toil enough.  
And as for you, his waiting-maid, if you  
Keep troubling me with your outrageous ways,  
I'll outrage *you*, and you'll be quite surprised  
To find the strength of an old man like me.

*Licymnius* of Euripides, something was destroyed by lightning:  
Schol.

<sup>b</sup> i.e. some weak or worthless person. The phrase is from Eur.  
*Alc.* 675 πότρεα Λυδὸν ἢ Φρύγα.

<sup>c</sup> From the *Niobe* of Aeschylus: Schol.

<sup>d</sup> Eur. *Suppl.* 640 δὲ Ζεὺς κεραυνῷ πυρρόλῳ καταβαλοί.

# ARISTOPHANES

- ΙΡ. διαρραγείης ὦ μέλ' αὐτοῖς ῥήμασιν.  
 ΠΕΙ. οὐκ ἀποσοβήσεις; οὐ ταχέως; εὐρὰξ πατάξ.  
 ΙΡ. ἦ μὴν σε παύσει τῆς ὕβρεως οὐμὸς πατήρ.  
 ΠΕΙ. οἴμοι τάλας. οὐκουν ἐτέρωσε πετομένη 1280  
 καταθαλάσεις τῶν νεωτέρων τινά;  
 ΧΟ. ἀποκεκλήκαμεν διογενεῖς θεοὺς [ἀντ.  
 μηκέτι τὴν ἐμὴν διαπερᾶν πόλιν,  
 μηδέ τω' ἱερόθυτον ἀνά τι δάπεδον ἔτι 1285  
 τῇδε βροτῶν θεοῖσι πέμπειν καπνόν.  
 ΠΕΙ. δεινόν γε τὸν κήρυκα τὸν παρὰ τοὺς βροτοὺς  
 οὐχόμενον, εἰ μηδέποτε νοστήσει πάλιν. 1270  
 ΚΗΡΥΞ. ὦ Πεισθέταιρ', ὦ μακάρι', ὦ σοφώτατε,  
 ὦ κλεινότατ', ὦ σοφώτατ', ὦ γλαφυρώτατε,  
 ὦ τρισμακάρι', ὦ κατακέλευσον.  
 ΠΕΙ. τί σὺ λέγεις;  
 ΚΗ. στεφάνω σε χρυσῶ τῷδε σοφίας οὔνεκα  
 στεφανοῦσι καὶ τιμῶσιν οἱ πάντες λεῶ. 1275  
 ΠΕΙ. δέχομαι. τί δ' οὕτως οἱ λεῶ τιμῶσί με;  
 ΚΗ. ὦ κλεινοτάτην αἰθήριον οἰκίσας πόλιν,  
 οὐκ οἶσθ' ὅσην τιμὴν παρ' ἀνθρώποις φέρει,  
 ὅσους τ' ἐραστὰς τῇσδε τῆς χώρας ἔχεις.  
 πρὶν μὲν γὰρ οἰκίσαι σε τήνδε τὴν πόλιν, 1280  
 ἐλακωνομάνουν ἅπαντες ἄνθρωποι τότε,  
 ἐκόμων ἐπείνων ἐρρύπων ἔσωκράτου  
 σκυτάλιά τ' ἐφόρουν, νῦν δ' ὑποστρέψαντες αὖ  
 ὄρνιθομανοῦσι, πάντα δ' ὑπὸ τῆς ἡδονῆς  
 ποιοῦσιν ἅπερ ὄρνιθες ἐκμιμούμενοι. 1285  
 πρῶτον μὲν εὐθύς πάντες ἐξ εὐνῆς ἅμα  
 ἐπέτονθ' ἔωθεν ὥσπερ ἡμεῖς ἐπὶ νομόν·  
 κάπειτ' ἂν ἅμα κατῆραν ἐς τὰ βιβλία·

<sup>a</sup> Exit Iris.

<sup>b</sup> Enter Herald.

## THE BIRDS, 1257-1288

IR. O shame upon you, wretch, your words and you.

PEI. Now then begone ; shoo, shoo ! Eurax patax !

IR. My father won't stand this ; I vow he won't.

PEI. Now Zeus-a-mercy, maiden ; fly you off,  
Incinerate some younger man than I.<sup>a</sup>

CH. Never again shall the Zeus-born Gods,  
Never again shall they pass this way !  
Never again through this realm of ours  
Shall men send up to the heavenly Powers  
The savour of beasts which on earth they slay !

PEI. Well but that herald whom we sent to men,  
'Tis strange if he should nevermore return.<sup>b</sup>

HERALD. O Peisthetaerus, O thou wisest, best,  
Thou wisest, deepest, happiest of mankind,  
Most glorious, most—O give the word !

PEI. What news ?

HER. Accept this golden crown, wherewith all peoples  
Crown and revere thee for thy wisdom's sake !

PEI. I do. What makes them all revere me so ?

HER. O thou who hast built the ethereal glorious city,  
Dost thou not know how men revere thy name,  
And burn with ardour for this realm of thine ?  
Why, till ye built this city in the air,  
All men had gone Laconian-mad ; they went  
Long-haired, half-starved, unwashed, Socratified,  
With scytales in their hands ; but O the change !  
They are all bird-mad now, and imitate  
The birds, and joy to do whate'er birds do.  
Soon as they rise from bed at early dawn,  
They settle down on laws, as ye on lawns,<sup>c</sup>  
And then they brood upon their leaves and leaflets,

<sup>a</sup> νόμος law, νομός pasture ; βιβλία, books or the rind of the papyrus ; ψήφισμα, statute, ψήφος, pebble.

## ARISTOPHANES

- εἶπ' ἀπενέμουντ' ἐνταῦθα τὰ ψηφίσματα.  
 ὠρνιθομάνουν δ' οὕτω περιφανῶς ὥστε καὶ 1290  
 πολλοῖσιν ὀρνίθων ὄνόματ' ἦν κείμενα.  
 πέρδιξ μὲν εἰς κάπηλος ὠνομάζετο  
 χῳλός, Μενίππῳ δ' ἦν χελιδὼν τοῦνομα,  
 Ὀπουντίῳ δ' ὀφθαλμὸν οὐκ ἔχων κόραξ,  
 κορυδὸς Φιλοκλέει, χηναλώπηξ Θεαγένει, 1295  
 Ἴβις Λυκούργῳ, Χαιρεφῶντι νυκτερίς,  
 Συρακοσίῳ δέ κίττα· Μειδίας δ' ἐκεῖ  
 ὄρνυξ ἐκαλεῖτο· καὶ γὰρ ἦκεν ὄρνυγι  
 ὑπὸ στυφοκόπου τὴν κεφαλὴν πεπληγμένῳ.  
 ἦδον δ' ὑπὸ φιλορνηθίας πάντες μέλη, 1300  
 ὅπου χελιδὼν ἦν τις ἐμπεποιημένη  
 ἥ πηνέλοψ ἥ χήν τις ἥ περισσότερὰ  
 ἥ πτέρυγες, ἥ πτεροῦ τι καὶ σμικρὸν προσῆν.  
 τοιαῦτα μὲν τὰ κεῖθεν. ἐν δέ σοι λέγω·  
 ἦξουσ' ἐκεῖθεν δεῦρο πλεῖν ἥ μύριοι 1305  
 πτερῶν δεόμενοι καὶ τρόπων γαμψωνύχων·  
 ὥστε πτερῶν σοι τοῖς ἐποίκοις δεῖ ποθέν.  
 ΠΕΙ. οὐ τᾶρα μὰ Δι' ἡμῖν ἔτ' ἔργον ἐστάναι.  
 ἀλλ' ὥς τάχιστα σὺ μὲν ἰὼν τὰς ἀρρίχους  
 καὶ τοὺς κοφίνους ἅπαντας ἐμπίπλη πτερῶν· 1310  
 Μανῆς δέ φερέτω μοι θύραζε τὰ πτερά·  
 ἐγὼ δ' ἐκείνων τοὺς προσιόντας δέξομαι.

ΧΟ. ταχὺ δὴ πολυάγορα τάνδε πόλιν [στρ.]

<sup>a</sup> A horse-breeder and farrier; the hollow of a horse's foot was called *χελιδών*.

<sup>b</sup> See 153. He had only one eye.

<sup>c</sup> See 822 note.

<sup>d</sup> An orator, whom Eupolis likens to a cur running or yapping along a wall: Schol.

<sup>e</sup> The *στυφοκόπος* (otherwise called *ὄρνυγοκόπος*) was an expert quail-filliper, who staked his own skill against the bird's

## THE BIRDS, 1299-1313

And feed their fill upon a crop of statutes.  
 So undisguised their madness, that full oft  
 The names of birds are fastened on to men.  
 One limping tradesman now is known as "Part-  
 ridge";

They dub Menippus "Swallow<sup>a</sup>"; and Opuntius  
 "Blind Raven<sup>b</sup>"; Philocles is "Crested Lark,"  
 Theagenes<sup>c</sup> is nicknamed "Sheldrake" now;  
 Lycurgus "Ibis"; Chaerephon the "Vampire";  
 And Syracosius<sup>d</sup> "Jay"; whilst Meidias there  
 Is called the "Quail"; aye and he's like a quail  
 Flipped on the head by some quail-filliper.<sup>e</sup>  
 So fond they are of birds that all are singing  
 Songs where a swallow figures in the verse,  
 Or goose, or may-be widgeon, or ring-dove,  
 Or wings, or even the scantiest shred of feather.  
 So much from earth. And let me tell you this;  
 More than ten thousand men will soon be here,  
 All wanting wings and taloned modes of life.  
 Somehow or other you must find them wings.

PEI. O then, by Zeus, no time for dallying now;  
 Quick, run you<sup>f</sup> in; collect the crates and baskets,  
 And fill them all with wings; that done, let Manes  
 Bring me them out; whilst I, remaining here,  
 Receive the wingless travellers as they come.

CH. Very soon "fully-manned" will this City be called,

power of endurance. The quail was placed on a board, *τηλία*, and a ring was drawn round it. Then the *στυφοκόπος* filliped it on the head with his forefinger. If the bird stood its ground, its owner won; but if it flinched and backed out of the ring, the *στυφοκόπος* won. See Pollux, vii. segm. 136, ix. 107-109. Meidias was one of these *στυφοκόποι*, as well as a quail-breeder": R. The nickname suited his dazed look.

<sup>f</sup> Some attendant, like Manes in 1311.



# ARISTOPHANES

- καλεῖ τις ἀνθρώπων.  
 ΠΕΙ. τύχη μόνον προσείη. 1315  
 ΧΟ. κατέχουσι δ' ἔρωτες ἐμᾶς πόλεως.  
 ΠΕΙ. θάπτον φέρειν κελεύω.  
 ΧΟ. τί γὰρ οὐκ ἔνι ταύτῃ  
 καλὸν ἀνδρὶ μετοικεῖν;  
 Σοφία, Πόθος, ἀμβρόσιαι Χάριτες, 1320  
 τό τε τῆς ἀγανόφρονος Ἑσυχίας  
 εὐήμερον πρόσωπον.  
 ΠΕΙ. ὥς βλακικῶς διακονεῖς· οὐ θάπτον ἐγκονήσεις;  
 ΧΟ. φερέτω κάλαθον ταχύ τις πτερύγων. [ἀντ. 1325  
 σὺ δ' αὖθις ἐξόρμα,  
 τύπτων γε τοῦτον ᾧδί.  
 πάνυ γὰρ βραδύς ἐστί τις ὥσπερ ὄνος.  
 ΠΕΙ. Μανῆς γάρ ἐστι δειλός.  
 ΧΟ. σὺ δὲ τὰ πτερὰ πρῶτον 1330  
 διάθες τάδε κόσμῳ,  
 τά τε μουσίχ' ὁμοῦ τά τε μαντικά καὶ  
 τὰ θαλάττι'. ἔπειτα δ' ὅπως φρονίμως  
 πρὸς ἄνδρ' ὁρῶν πτερώσεις.  
 ΠΕΙ. οὐ τοι μὰ τὰς κερχνηῆδας ἔτι σοῦ σχήσομαι, 1335  
 οὕτως ὁρῶν σε δειλὸν ὄντα καὶ βραδύν.  
 ΠΑΤΡΑΛΟΙΑΣ. γενοίμαν αἰετὸς ὑψιπέτας, ὥς ἀμ-  
 ποταθείην ὑπὲρ ἀτρυγέτου, γλαυκᾶς  
 ἐπ' οἶδμα λίμνας.  
 ΠΕΙ. ἔοικεν οὐ ψευδαγγελήσειν ἄγγελος. 1340  
 ἄδων γὰρ ὅδε τις αἰετοὺς προσέρχεται,

## THE BIRDS, 1314-1341

If men in such numbers invade us.

PEI. So fortune continue to aid us.

CH. O, the love of my City the world has enthralled !

PEI. (to *Manes*) Bring quicker the baskets they're packing

CH. For in what is it lacking

That a man for his home can require ?

Here is Wisdom, and Wit, and each exquisite Grace,

And here the unruffled, benevolent face

Of Quiet, and loving Desire.

PEI. Why, what a lazy loon are you !

Come, move a little faster, do.

CH. O see that he brings me a basket of wings.

Rush out in a whirlwind of passion,

And wallop him, after this fashion.

For the rogue is as slow as a donkey to go.

PEI. No pluck has your *Manes*, 'tis true.

CH. But now 'tis for *you*

The wings in due order to set ;

Both the musical wings, and the wings of the seers,

And the wings of the sea, that as each one appears,

The wings that he wants you can get.

PEI. O, by the kestrels, I can't keep my hands

From banging you, you lazy, crazy oaf.<sup>a</sup>

SIRE-STRIKER (*singing*). O that I might as an eagle be,

Flying, flying, flying, flying

Over the surge of the untilled sea !

PEI. Not false, methinks, the tale our envoy told us.

For here comes one whose song is all of eagles.

<sup>a</sup> Enter a *Sire-striker* (i.e. a young man desirous of entering a community where such things are permissible). His song is borrowed from the *Oenomaus* of Sophocles : Schol.

# ARISTOPHANES

- ΠΑ. αἰβοί·  
οὐκ ἔστιν οὐδὲν τοῦ πέτεσθαι γλυκύτερον·  
ἐρῶ δ' ἔγωγε τῶν ἐν ὄρνισιν νόμων.  
ὄρνιθομανῶ γὰρ καὶ πέτομαι καὶ βούλομαι  
οἰκεῖν μεθ' ὑμῶν καπιθυμῶ τῶν νόμων. 1345
- ΠΕΙ. ποίων νόμων; πολλοὶ γὰρ ὀρνίθων νόμοι.
- ΠΑ. πάντων· μάλιστα δ' ὅτι καλὸν νομίζεται  
τὸν πατέρα τοῖς ὄρνισιν ἄγχειν καὶ δάκνειν.
- ΠΕΙ. καὶ νῆ Δί' ἀνδρεῖόν γε πάνν νομίζομεν,  
ὃς ἂν πεπλήγῃ τὸν πατέρα νεοττὸς ὢν. 1350
- ΠΑ. διὰ ταῦτα μέντοι δεῦρ' ἀνοικισθεῖς ἐγὼ  
ἄγχειν ἐπιθυμῶ τὸν πατέρα καὶ πάντ' ἔχειν.
- ΠΕΙ. ἀλλ' ἔστιν ἡμῖν τοῖσιν ὄρνισιν νόμος  
παλαιὸς ἐν τοῖς τῶν πελαργῶν κύρβεισιν·  
ἐπὴν ὁ πατὴρ ὁ πελαργὸς ἐκπετησίμους 1355  
πάντας ποιήσῃ τοὺς πελαργιδέας τρέφων,  
δεῖ τοὺς νεοττοὺς τὸν πατέρα πάλιν τρέφειν.
- ΠΑ. ἀπέλαυσά τ' αἶρα νῆ Δί' ἐλθὼν ἐνθαδί,  
εἵπερ γέ μοι καὶ τὸν πατέρα βοσκητέον.
- ΠΕΙ. οὐδὲν γ'. ἐπειδὴπερ γὰρ ἦλθες ὦ μέλε  
εὖνους, πτερώσω σ' ὥσπερ ὄρνιν ὀρφανόν.  
σοὶ δ' ὦ νεανίσκ' οὐ κακῶς ὑποθήσομαι,  
ἀλλ' οἶάπερ αὐτὸς ἔμαθον ὅτε παῖς ἦ. σὺ γὰρ  
τὸν μὲν πατέρα μὴ τύπτει· ταυτηνδὶ λαβὼν  
τὴν πτέρυγα καὶ τουτὶ τὸ πληκτρον θάτέρᾳ, 1365  
νομίσας ἀλεκτρυόνος ἔχειν τονδὶ λόφον,  
φρούρει, στρατεύου, μισθοφορῶν σαυτὸν τρέφε,

\* The laws of Athens were written on tablets of wood, pyramid-shape, and exposed: these are the *κύρβεις*.

† "At the Great Dionysia, 'when the Tragedies were about to commence,' Aeschines says, 'a herald came forward with a band of youths clad in shining armour, and made a pro-

## THE BIRDS, 1342-1367

s.-s. Fie on it !

There's nothing in this world so sweet as flying ;  
I've quite a passion for these same bird-laws.  
In fact I'm gone bird-mad, and fly, and long  
To dwell with you, and hunger for your laws.

PEI. Which of our laws ? for birds have many laws.

s.-s. All ! All ! but most of all that jolly law  
Which lets a youngster throttle and beat his father.

PEI. Aye, if a cockerel beat his father here,  
We do indeed account him quite a—Man.

s.-s. That's why I moved up hither and would fain  
Throttle my father and get all he has.

PEI. But there's an ancient law among the birds,  
You'll find it in the tablets <sup>a</sup> of the storks ;  
*When the old stork has brought his storklings up,  
And all are fully fledged for flight, then they  
Must in their turn maintain the stork their father.*

s.-s. A jolly lot of good I've gained by coming,  
If now I've got to feed my father too !

PEI. Nay, my poor boy, you came here well-disposed,  
And so I'll rig you like an orphan <sup>b</sup> bird.  
And here's a new suggestion, not a bad one,  
But what I learnt myself when I was young.  
Don't beat your father, lad ; but take this wing,  
And grasp this spur of battle in your hand,  
And think this crest a game-cock's <sup>c</sup> martial comb.  
Now march, keep guard, live on your soldier's pay,

clamation than which none could be nobler, none a greater incentive to patriotic virtue, saying, These are the orphans of brave men who fell in battle, valiantly fighting in their country's cause. Wherefore the City of Athens has maintained them during their boyhood, and now having armed them in full panoply dismisses them with her blessing to their homes, and invites them to a front seat, *καλεῖ εἰς προεδρίαν*, in the Theatre,' Aesch. *Adr. Ctes.* 154": R.

# ARISTOPHANES

- τὸν πατέρ' ἔα ζῆν· ἀλλ' ἐπειδὴ μάχιμος εἶ,  
ἐς τὰπὶ Θράκης ἀποπέτου κακῇ μάχου.
- ΠΑ. νῆ τὸν Διόνυσον εὖ γέ μοι δοκεῖς λέγειν, 1370  
καὶ πείσομαί σοι.
- ΠΕΙ. νοῦν ἄρ' ἔξεις νῆ Δία.
- ΚΙΝΗΣΙΑΣ. ἀναπέτομαι δὴ πρὸς Ὀλυμπον πτερύγεσσι  
κούφαις·  
πέτομαι δ' ὁδὸν ἄλλοτ' ἐπ' ἄλλαν μελέων,
- ΠΕΙ. τουτὶ τὸ πρᾶγμα φορτίου δεῖται πτερῶν. 1375
- ΚΙ. ἀφόβῳ φρενὶ σώματί τε νέαν ἐφέπων.
- ΠΕΙ. ἀσπαζόμεσθα φιλύρινον Κινησίαν.  
τί δεῦρο πόδα σὺ κυλλὸν ἀνὰ κύκλον κυκλεῖς;
- ΚΙ. ὄρνις γενέσθαι βούλομαι 1380  
λιγύφθογγος ἀηδῶν.
- ΠΕΙ. παῦσαι μελωδῶν, ἀλλ' ὅ τι λέγεις εἰπέ μοι.
- ΚΙ. ὑπὸ σοῦ πτερωθεὶς βούλομαι μετάρσιος  
ἀναπτάμενος ἐκ τῶν νεφελῶν καινὰς λαβεῖν  
ἀεροδονήτους καὶ νιφοβόλους ἀναβολάς. 1385
- ΠΕΙ. ἐκ τῶν νεφελῶν γὰρ ἂν τις ἀναβολὰς λάβοι;
- ΚΙ. κρέμαται μὲν οὖν ἐντεῦθεν ἡμῶν ἡ τέχνη.  
τῶν διθυράμβων γὰρ τὰ λαμπρὰ γίνεταί  
ἀέρια καὶ σκότιά γε καὶ κυαναυγέα  
καὶ πτεροδόνητα· σὺ δὲ κλύων εἴσει τάχα. 1390
- ΠΕΙ. οὐ δῆτ' ἔγωγε.
- ΚΙ. νῆ τὸν Ἡρακλέα σὺ γε.  
ἅπαντα γὰρ δίδειμί σοι τὸν ἄερα.  
εἰδῶλα πετεινῶν  
αἰθεροδρόμων  
οἰωνῶν ταναοδείρων.

\* *Exit Sire-striker* : enter Cinesias (a feeble dithyrambic poet).

<sup>b</sup> From Anacreon: Schol.

## THE BIRDS, 1368-1394

And let your father be. If you want fighting,  
Fly off to Thraceward regions, and fight there.  
s.-s. By Dionysus, I believe you're right.  
I'll do it too.

PEI. You'll show your sense, by Zeus! <sup>a</sup>

CINESIAS (*singing*). On the lightest of wings I am soaring  
on high,<sup>b</sup>

Lightly from measure to measure I fly;

PEI. Bless me, this creature wants a pack of wings!

CI. (*singing*) And ever the new I am fitting to find,  
With timorless body, and timorless mind.

PEI. We clasp Cinesias, man of linden-wyth.<sup>c</sup>

Why in the world have you whirled your splay foot  
hither?

CI. (*singing*) To be a bird, a bird, I long,  
A nightingale of thrilling song.

PEI. O stop that singing; prithee speak in prose.

CI. O give me wings, that I may soar on high,  
And pluck poetic fancies from the clouds,  
Wild as the whirling winds, and driving snows.

PEI. What, do you pluck your fancies from the clouds?

CI. Why our whole trade depends upon the clouds;  
What are our noblest dithyrambs but things  
Of air, and mist, and purple-gleaming depths,  
And feathery whirlwings? You shall hear, and judge.

PEI. No, no, I won't.

CI. By Heracles you shall.

I'll go through all the air, dear friend, for you.

(*Singing*) Shadowy visions of  
Wing-spreading, air-treading,  
Taper-necked birds.

<sup>a</sup> As thin, both he and his verses, as the inner bark of the lime-tree. *near* refers to his musical innovations.

# ARISTOPHANES

- ΠΕΙ. ὥπ.  
 ΚΙ. τὸν ἀλάδρομον ἀλάμενος 135  
 ἀμ' ἀνέμων πνοαῖσι βαίην.  
 ΠΕΙ. νῆ τὸν Δί' ἢ γ' ὧ σου καταπαύσω τὰς πνοάς.  
 ΚΙ. τοτὲ μὲν νοτίαν στείχων πρὸς ὁδόν,  
 τοτὲ δ' αὖ βορέα σῶμα πελάζων,  
 ἀλίμενον αἰθέρος αὐλακα τέμνων. 140  
 χαρίεντά γ' ὦ πρεσβύτ' ἐσοφίσω καὶ σοφά.  
 ΠΕΙ. οὐ γὰρ σὺ χαίρεις πτεροδόνητος γενόμενος;  
 ΚΙ. ταυτὶ πεποίηκας τὸν κυκλιοδιδάσκαλον,  
 ὃς ταῖσι φυλαῖς περιμάχητός εἰμ' αἶε;  
 ΠΕΙ. βούλει διδάσκειν καὶ παρ' ἡμῶν οὖν μένων 140  
 Λεωτροφίδῃ χορὸν πετομένων ὀρνέων  
 Κρεκοπίδα φυλήν;  
 ΚΙ. καταγελᾷς μου, δηλὸς εἶ.  
 ἀλλ' οὖν ἔγωγ' οὐ παύσομαι, τοῦτ' ἴσθ' ὅτι,  
 πρὶν ἂν πτερωθεῖς διαδράμω τὸν ἀέρα.  
 ΣΥΚΟ\*. ὀρνίθες τίνες οἷδ' οὐδὲν ἔχοντες πτεροποίκιλοι, 141  
 τανυσίπτερε ποικίλα χελιδοῖ;  
 ΠΕΙ. τουτὶ τὸ κακὸν οὐ φαῦλον ἐξεργήγορεν.  
 ὃδ' αὖ μινυρίζων δευρό τις προσέρχεται.  
 ΣΤ. τανυσίπτερε ποικίλα μάλ' αὖθις. 141  
 ΠΕΙ. ἐς θοιμάτιον τὸ σκόλιον ᾄδειν μοι δοκεῖ,  
 δεῖσθαι δ' εἴκειν οὐκ ὀλίγων χελιδόνων.  
 ΣΤ. τίς ὁ πτερῶν δευρ' ἐστὶ τοὺς ἀφικνουμένους;  
 ΠΕΙ. ὁδὶ πάρεστιν· ἀλλ' ὅτου δεῖ χρή λέγειν.

\* P. begins to flap him round the stage.

\* Also a light and bird-like creature.

A play on the Athenian tribe Κρεκωῖς and κρέξ, "corn-crake."

\* Exit Cinesias: enter Sycophant, or common informer.

\* Adapted from Alcaeus (fragm. 141):

ὀρνίθες τίνες οἷδ' ὡκεανῷ γῆς ἀπὸ περρᾶτων

ἦνθον, πανέλοτες ποικιλόδεροι τανυσίπτεροι; Schol.

# THE BIRDS, 1394-1419

PEI. Steady, there !

CI. (*singing*) Bounding along on the path to the seas,  
Fain would I float on the stream of the breeze.

PEI. O by the Powers, I'll stop your streams and breezes.

CI. (*singing*) First do I stray on a southerly way ;  
Then to the northward my body I bear,  
Cutting a harbourless furrow of air.<sup>a</sup>

A nice trick that, a pleasant trick, old man.

PEI. O you don't like being feathery-whirl-winged, do you ?

CI. That's how you treat the Cyclian-chorus-trainer  
For whose possession all the tribes compete !

PEI. Well, will you stop and train a chorus here  
For Leotrophides,<sup>b</sup> all flying birds,  
Crake-oppidans ?<sup>c</sup>

CI. You're jeering me, that's plain.  
But I won't stop, be sure of that, until  
I get me wings, and peragate the air.<sup>d</sup>

SYCOPHANT (*singing*). Who be these on varied wing,  
birds who have not anything ?<sup>e</sup>

O tell me, swallow, tell me, tell me true,  
O long-winged bird, O bird of varied hue !

PEI. Come, it's no joke, this plague that's broken out ;  
Here comes another, warbling like the rest.

SY. (*singing*) Again I ask thee, tell me, tell me true,  
O long-winged bird, O bird of varied hue !

PEI. At his own cloak his catch appears to point ;  
More than one swallow<sup>f</sup> *that* requires, I'm thinking.

SY. Which is the man that wings the visitors ?

PEI. He stands before you. What do you please to want ?

<sup>f</sup> His threadbare cloak shows that he sadly needs the warm spring weather, but "one swallow will not make spring" (*μία χελιδὼν ἔαρ οὐ ποιεῖ*).



# ARISTOPHANES

- ΣΤ. πτερῶν πτερῶν δεῖ· μὴ πύθῃ τὸ δεύτερον. 1420
- ΠΕΙ. μῶν εὐθὺ Πελλήνης πέτεσθαι διανοεῖ;
- ΣΤ. μὰ Δι' ἀλλὰ κλητὴρ εἰμι νησιωτικὸς  
καὶ συκοφάντης,
- ΠΕΙ. ὦ μακάριε τῆς τέχνης.
- ΣΤ. καὶ πραγματοδίφης. εἴτα δέομαι πτερὰ λαβὼν  
κίκλω περισοβεῖν τὰς πόλεις καλούμενος. 1425
- ΠΕΙ. ὑπαὶ πτερύγων τι προσκαλεῖ σοφώτερον;
- ΣΤ. μὰ Δι' ἀλλ' ὦ οἱ λησταί γε μὴ λυπῶσί με,  
μετὰ τῶν γεράνων τ' ἐκεῖθεν ἀναχωρῶ πάλιν,  
ἂνθ' ἔρματος πολλὰς καταπεπωκῶς δίκας.
- ΠΕΙ. τουτὶ γὰρ ἐργάζει σὺ τοῦργον; εἰπέ μοι, 1430  
νεανίας ὦν συκοφαντεῖς τοὺς ξένους;
- ΣΤ. τί γὰρ πάθω; σκάπτειν γὰρ οὐκ ἐπίσταμαι.
- ΠΕΙ. ἀλλ' ἔστιν ἕτερα νῆ Δι' ἔργα σώφρονα,  
ἀφ' ὧν διαζῆν ἄνδρα χρῆν τοσοῦτονι  
ἐκ τοῦ δικαίου μᾶλλον ἢ δικορραφεῖν. 1435
- ΣΤ. ὦ δαιμόνιε μὴ νουθέτει μ' ἀλλὰ πτέρου.
- ΠΕΙ. νῦν τοι λέγων πτερῶ σε.
- ΣΤ. καὶ πῶς ἂν λόγοις  
ἄνδρα πτερώσειας σύ;
- ΠΕΙ. πάντες τοῖς λόγοις  
ἀναπτεροῦνται.
- ΣΤ. πάντες;
- ΠΕΙ. οὐκ ἀκήκοας,  
ὅταν λέγωσι οἱ πατέρες ἐκάστοτε 1440  
τοῖς μεираκίοις ἐν τοῖσι κουρείοις ταδί;  
“ δεινῶς γέ μου τὸ μεираκίον Διτρέφης  
λέγων ἀνεπτέρωκεν ὥσθ' ἱππηλατεῖν.”

<sup>a</sup> Aeschylus has δπλων, δπλων δεῖ: Schol.

<sup>b</sup> Where victors in the games received a thick χλαῖνα.

## THE BIRDS, 1420-1443

SY. Wings, wings I want.<sup>a</sup> You need not ask me twice.

PEI. Is it Pellene<sup>b</sup> that you're going to fly to?

SY. No, no : but I'm a sompnour for the Isles,<sup>c</sup>  
Informer,—

PEI. O the jolly trade you've got !

SY. And law-suit-hatcher ; so I want the wings  
To scare the cities, serving writs all round.

PEI. You'll summon them more cleverly, I suppose,  
To the tune of wings<sup>d</sup>?

SY. No, but to dodge the pirates,  
I'll then come flying homeward with the cranes,  
First swallowing down a lot of suits for ballast.

PEI. Is this your business? you, a sturdy youngster,  
Live by informing on the stranger-folk?

SY. What can I do? I never learnt to dig.

PEI. O, but by Zeus, there's many an honest calling  
Whence men like you can earn a livelihood,  
By means more suitable than hatching suits.

SY. Come, come, no preaching; wing me, wing me, please.

PEI. I wing you now by talking.

SY. What, by talk  
Can you wing men?

PEI. Undoubtedly. By talk  
All men are winged.<sup>e</sup>

SY. All !

PEI. Have you never heard  
The way the fathers in the barbers' shops  
Talk to the children, saying things like these,  
"*Diitrephes has winged my youngster so*  
*By specious talk, he's all for chariot-driving.*"

<sup>a</sup> Process-server where the defendant was one of the subject allies dwelling overseas.

<sup>b</sup> *ἱππὰ πτερυγίων* from a song (Schol.), *A.* 970.

<sup>c</sup> *ἀπατρεῖν* = "to excite," "put on the tiptoe of expectation" or the like.

# ARISTOPHANES

- ὁ δέ τις τὸν αὐτοῦ φησιν ἐπὶ τραγωδία  
ἀνεπτερωσθαι καὶ πεποτῆσθαι τὰς φρένας. 1445
- ΣΤ. λόγοισί τάρρα καὶ πτεροῦνται;  
ΠΕΙ. φήμ' ἐγώ.  
ὑπὸ γὰρ λόγων ὁ νοῦς τε μετεωρίζεται  
ἐπαίρεται τ' ἄνθρωπος. οὕτω καὶ σ' ἐγὼ  
ἀναπτερώσας βούλομαι χρηστοῖς λόγοις  
τρέψαι πρὸς ἔργον νόμιμον.
- ΣΤ. ἀλλ' οὐ βούλομαι. 1450
- ΠΕΙ. τί δαὶ ποιήσεις;  
ΣΤ. τὸ γένος οὐ καταισχυνῶ.  
παππῶος ὁ βίος συκοφαντεῖν ἐστί μοι.  
ἀλλὰ πτέρου με ταχέσι καὶ κούφοις πτεροῖς  
ἱέρακος ἢ κερχνηδος, ὥς ἂν τοὺς ξένους  
καλεσάμενος κἄτ' ἐγκεκληκῶς ἐνθαδὶ 1455  
κατ' αὐ πέτωμαι πάλιν ἐκείσε.
- ΠΕΙ. μανθάνω.  
ᾧδὲ λέγεις· ὅπως ἂν ὠφλήκη δίκην  
ἐνθάδε πρὶν ἤκειν ὁ ξένος.
- ΣΤ. πάντ' ἐκείσε.  
ΠΕΙ. καῖπειθ' ὁ μὲν πλεῖ δεῦρο, σὺ δ' ἐκείσ' αὐ πέτει  
ἄρπασόμενος τὰ χρήματ' αὐτοῦ.
- ΣΤ. πάντ' ἔχεις. 1460
- ΠΕΙ. βέμβικος οὐδὲν διαφέρειν δεῖ.  
μανθάνω.  
βέμβικα· καὶ μὴν ἔστι μοι νῆ τὸν Δία  
καλλιστα Κορκυραῖα τοιαυτὴ πτερά.
- ΣΤ. οἴμοι τάλας μάλιστα ἔχεις.
- ΠΕΙ. πτερῶ μὲν οἶν,  
οἴσί σε ποιήσω τήμερον βεμβικῶν. 1465
- ΣΤ. οἴμοι τάλας.

THE BIRDS, 1444-1466

"*Aye*," says another, "*and that boy of mine  
Flutters his wings at every Tragic Play.*"

SY. So then by talk they are winged.

PEI. Exactly so.

Through talk the mind flutters and soars aloft,  
And all the man takes wing. And so even now  
I wish to turn you, winging you by talk,  
To some more honest trade.

SY. But I don't wish.

PEI. How then?

SY. I'll not disgrace my bringing up.  
I'll ply the trade my father's fathers plied.  
So wing me, please, with light quick-darting wings  
Falcon's or kestrel's, so I'll serve my writs  
Abroad on strangers; then accuse them here;  
Then dart back there again.

PEI. I understand.

So when they come, they'll find the suit decided,  
And payment ordered.

SY. Right! you understand.

PEI. And while they're sailing hither you'll fly there,  
And seize their goods for payment.

SY. That's the trick!

Round like a top I'll whizz.

PEI. I understand.

A whipping-top; and here by Zeus I've got  
Fine Corcyraean<sup>a</sup> wings to set you whizzing.

SY. O, it's a whip!

PEI. Nay, friend, a pair of wings,  
To set you spinning round and round to-day.

(Striking him.)

SY. O! O! O! O!

<sup>a</sup> Corcyra was famous for its scourges, used by the officials  
in the many riots there.

# ARISTOPHANES

ΠΕΙ. οὐ πτερυγίῃς ἐντευθενί;  
οὐκ ἀπολιθάξεις ὦ κακίστ' ἀπολούμενος;  
πικρὰν τάχ' ὄψει στρεψοδικοπαιουργίαν.  
ἀπίωμεν ἡμεῖς ξυλλαβόντες τὰ πτερά.

ΧΘ. πολλὰ δὴ καὶ καινὰ καὶ θαυ- [στρ. 1470  
μάστ' ἐπεπτόμεσθα καὶ  
δεινὰ πράγματ' εἶδομεν.  
ἔστι γὰρ δένδρον πεφυκὸς  
ἔκτοπόν τι Καρδίας ἀ-  
πωτέρω Κλεώνυμος, 1475  
χρήσιμον μὲν οὐδέν, ἄλ-  
λως δὲ δειλὸν καὶ μέγα.  
τοῦτο τοῦ μὲν ἦρος αἰὲ  
βλαστάνει καὶ συκοφαντεῖ,  
τοῦ δὲ χειμῶνος πάλιν τὰς 1480  
ἀσπίδας φυλλορροεῖ.

ἔστι δ' αὖ χώρα πρὸς αὐτῷ [ἀντ.  
τῷ σκοτῶ πόρρω τις ἐν  
τῇ λύχων ἐρημία,  
ἐνθα τοῖς ἥρωσι ἀνθρω- 1485  
ποι ξυναριστῶσι καὶ ξύν-  
εισι πλὴν τῆς ἐσπέρας.  
τηνικαῦτα δ' οὐκέτ' ἦν  
ἀσφαλὲς ξυντυγχάνειν.  
εἰ γὰρ ἐντύχοι τις ἥρω 1490  
τῶν βροτῶν νύκτωρ Ὀρέστη,  
γυμνὸς ἦν πληγείς ὑπ' αὐτοῦ  
πάντα τὰπιδέξια.

<sup>a</sup> *Erit P. with Sycophant.*

<sup>b</sup> Καρδία, a town in Thrace; there is a pun on C.'s lack of courage, καρδία οὐκ ἔχοντα: Schol.

## THE BIRDS, 1466-1493

PEI. Come, wing yourself from hence.  
Wobble away, you most confounded rascal !  
I'll make you spin ! I'll law-perverting-trick you !  
Now let us gather up the wings and go.<sup>a</sup>

CII. We've been flying, we've been flying  
Over sea and land, espying  
Many a wonder strange and new.  
First, a tree of monstrous girth,  
Tall and stout, yet nothing worth,  
For 'tis rotten through and through ;  
It has got no heart,<sup>b</sup> and we  
Heard it called " Cleonymus-tree."  
In the spring it blooms gigantic,  
Fig-traducing, sycophantic,  
Yet in falling leaf-time yields  
Nothing but a fall of shields

Next a spot by darkness skirted,  
Spot, by every light deserted,<sup>c</sup>

Lone and gloomy, we descried.  
There the human and divine,  
Men with heroes, mix and dine

Freely, save at even-tide.  
'Tis not safe for mortal men  
To encounter heroes then.  
Then the great Orestes, looming  
Vast and awful through the glooming,  
On their right a stroke delivering,<sup>d</sup>  
Leaves them palsied, stript, and shivering.<sup>e</sup>

<sup>a</sup> A parody of *Σκυθῶν ἐρημία*, Aesch. *P. V.* 2 ; see *A.* 704.

<sup>b</sup> The ghost of a hero, met at night, caused paralysis.

<sup>c</sup> Enter Prometheus, concealing his face, probably recalling some scene in the "*Prometheus Fire-bringer*" of Aeschylus.

# ARISTOPHANES

ΠΡΟΜΗΘΕΥΣ. οἴμοι τάλας, ὁ Ζεὺς ὅπως μή μ' ὀψεται.  
ποῦ Πεισθέταιρος ἐστ';

ΠΕΙ. ἔα τουτὶ τί ἦν; 1495

τίς ὁ συγκαλυμμός;

ΠΡ. τῶν θεῶν ὁρᾷς τινα  
ἐμοῦ κατόπιν ἐνταῦθα;

ΠΕΙ. μὰ Δι' ἐγὼ μὲν οὔ.  
τίς δ' εἰ σύ;

ΠΡ. πηνίκ' ἐστὶν ἄρα τῆς ἡμέρας;

ΠΕΙ. ὀπηνίκα; σμικρόν τι μετὰ μεσημβρίαν.  
ἀλλὰ σὺ τίς εἶ;

ΠΡ. βουλυτός ἢ περαιτέρω; 1500

ΠΕΙ. οἴμ' ὥς βδελύττομαί σε.

ΠΡ. τί γὰρ ὁ Ζεὺς ποιεῖ;  
ἀπαιθριάζει τὰς νεφέλας ἢ ξυννέφει;

ΠΕΙ. οἴμωζε μεγάλ'.

ΠΡ. οὔτω μὲν ἐκκαλύφομαι.

ΠΕΙ. ὦ φίλε Προμηθεῦ.

ΠΡ. παῦε παῦε, μὴ βόα.

ΠΕΙ. τί γὰρ ἔστι;

ΠΡ. σίγα, μὴ κάλει μου τοῦνομα· 1505

ἀπὸ γάρ μ' ὀλέσεις, εἰ μ' ἐνθάδ' ὁ Ζεὺς ὀψεται.

ἀλλ' ἵνα φράσω σοι πάντα τᾶνω πράγματα,

τουτὶ λαβὼν μου τὸ σκιαδέιον ὑπέρεχε

ἄνωθεν, ὥς ἂν μή μ' ὀρώσιν οἱ θεοί.

ΠΕΙ. ἰὸν ἰού· 1510

εὖ γ' ἐπενόησας αὐτὸ καὶ προμηθικῶς.

ὑπόδυθι ταχὺ δὴ κῆτα θαρρήσας λέγε.

ΠΡ. ἄκουε δὴ νυν.

ΠΕΙ. ὥς ἀκούοντος λέγε.

ΠΡ. ἀπόλωλεν ὁ Ζεὺς.

# THE BIRDS, 1494-1514

PROMETHEUS. O dear ! O dear ! Pray Heaven that Zeus  
won't see me !

Where's Peisthetaerus ? \*

PEI. Why, whatever is here ?

What's this enwrapment ?

PR. See you any God

Following behind me there ?

PEI. Not I, by Zeus.

But who are you ?

PR. And what's the time of day ?

PEI. The time of day ? A little after noon.

(Shouting) BUT WHO ARE YOU ?

PR. Ox-loosing time, or later ?

PEI. Disgusting idiot !

PR. What's Zeus doing now ?

The clouds collecting or the clouds dispersing ?

PEI. Out on you, stupid !

PR. Now then, I'll unwrap.

PEI. My dear Prometheus !

PR. Hush ! don't shout like that.

PEI. Why, what's up now ?

PR. Don't speak my name so loudly.

Twould be my ruin, if Zeus see me here.

But now I'll tell you all that's going on

Up in the sky, if you'll just take the umbrella,

And hold it over, that no God may see me.

PEI. Ha ! Ha !

The crafty thought ! Prometheus-like <sup>b</sup> all over.

Get under then ; make haste : and speak out freely.

PR. Then listen.

PEI. Speak : I'm listening, never fear.

PR. All's up with Zeus !

\* Enter Peisthetaerus.

<sup>b</sup> With a play on προμήθεια "forethought."



# ARISTOPHANES

- ΠΕΙ. πηνίκ' ἄττ' ἀπώλετο;
- ΠΡ. ἔξ οὔπερ ὑμεῖς ὑκίσατε τὸν ἀέρα. 1515  
 θύει γὰρ οὔδεις οὔδεν ἀνθρώπων ἔτι  
 θεοῖσιν, οὔδ' ἐκνῖσα μηρίων ἀπο  
 ἀνῆλθεν ὡς ἡμᾶς ἀπ' ἐκείνου τοῦ χρόνου,  
 ἀλλ' ὡςπερὶ Θεσμοφορίοις ἰηστεύομεν  
 ἄνευ θυηλῶν· οἱ δὲ βάρβαροι θεοὶ 1520  
 πεινῶντες ὥσπερ Ἰλλυριοὶ κεκριγότες  
 ἐπιστρατεύουσιν φάσ' ἄνωθεν τῷ Δίῳ,  
 εἰ μὴ παρέξει τὰμπόρι' ἀνεωγμένα,  
 ἢν' εἰσάγῃτο σπλάγχνα κατατετμημένα.
- ΠΕΙ. εἰσὶν γὰρ ἕτεροι βάρβαροι θεοὶ τινες 1525  
 ἄνωθεν ὑμῶν;
- ΠΡ. οὐ γὰρ εἰσι βάρβαροι,  
 ὅθεν ὁ πατρῴος ἐστὶν Ἑξηκεστιδῆς;
- ΠΕΙ. ὄνομα δὲ τούτοις τοῖς θεοῖς τοῖς βαρβάροις  
 τί ἐστίν;
- ΠΡ. ὃ τι ἐστίν; Τριβαλλοί.
- ΠΕΙ. 1530  
 μανθάνω.  
 ἐντεῦθεν ἄρα τὸνπιτριβεῖης ἐγένετο.
- ΠΡ. μάλιστα πάντων. ἐν δέ σοι λέγω σαφές·  
 ἤξουσιν πρέσβεις δεῦρο περὶ διαλλαγῶν  
 παρὰ τοῦ Διὸς καὶ τῶν Τριβαλλῶν τῶν ἄνω·  
 ὑμεῖς δὲ μὴ σπένδεσθ', εἰ μὴ παραδιδῶ  
 τὸ σκήπτρον ὃ Ζεὺς τοῖσιν ὄρνισιν πάλιν, 1535  
 καὶ τὴν Βασιλείαν σοι γυναῖκ' ἔχειν διδῶ.
- ΠΕΙ. τίς ἐστὶν ἡ Βασιλεία;
- ΠΡ. καλλίστη κόρη,  
 ἥπερ ταμιεύει τὸν κεραυνὸν τοῦ Διὸς  
 καὶ τὰλλ' ἀπαξάπαντα, τὴν εὐβουλίαν,

\* "As Athenian women fast on the Νῆστέια, the third day of the Thesmophorian Festival": R.



# ARISTOPHANES

- τὴν εὐνομίαν, τὴν σωφροσύνην, τὰ νεώρια, 154  
τὴν λοιδορίαν, τὸν κωλακρέτην, τὰ τριώβολα.
- ΠΕΙ. ἅπαντ' ἄρ' αὐτῷ ταμιεύει;
- ΠΡ. φήμ' ἐγώ.  
ἦν γ' ἦν σὺ παρ' ἐκείνου παραλάβης, πάντ' ἔχεις.  
τούτων ἕνεκα δεῦρ' ἦλθον, ἵνα φράσαιμί σοι.  
αἰί ποτ' ἀνθρώποις γὰρ εὖνους εἴμ' ἐγώ. 1545
- ΠΕΙ. μόνον θεῶν γὰρ διὰ σ' ἀπανθρακίζομεν.
- ΠΡ. μισῶ δ' ἅπαντας τοὺς θεοὺς, ὥς οἶσθα σύ.
- ΠΕΙ. νῆ τὸν Δι' αἰεὶ δῆτα θεομοισῆς ἔφυς.
- ΠΡ. Τίμων καθαρός. ἀλλ' ὥς ἂν ἀποτρέχω πάλιν,  
φέρει τὸ σκιάδειον, ἵνα με κἄν ὁ Ζεὺς ἴδῃ 1550  
ἄνωθεν, ἀκολουθεῖν δοκῶ κατηφόρῳ.
- ΠΕΙ. καὶ τὸν δίφρον γε διφροφόρει τονδὶ λαβών.
- ΧΟ. πρὸς δὲ τοῖς Σκιάποσιν λί- [στρ.  
μνη τις ἔστ', ἄλυντος οὐ  
ψυχαγωγεῖ Σωκράτης· 1555  
ἔνθα καὶ Πείσανδρος ἦλθε  
δεόμενος ψυχὴν ἰδεῖν ἣ  
ζῶντ' ἐκείνον προὔλιπε,  
σφάγι' ἔχων κάμηλον ἀ-  
μόνον τιν', ἧς λαίμους τεμῶν 1560  
ὥσπερ οὐδυσσεύς, ἀπῆλθε,  
κατ' ἀνῆλθ' αὐτῷ κάτωθεν

\* The official who paid the dicasts : W. 695, 724.

<sup>b</sup> i.e. one who hated his fellow-gods as much as Timon did his fellow-Athenians. On the story of Timon was moulded the *Μονότροπος* of Phrynichus, which competed with the *Birds*. See L. 808-20.

<sup>c</sup> A maiden who bore the second basket in the Panathenaic procession; behind her went one carrying a stool (*διφροφόρος*).

## THE BIRDS, 1540-1562

Sound common sense, dockyards, abusive speech,  
All his three-obols, and the man who pays them.<sup>a</sup>

PEI. Then she keeps EVERYTHING !

PR. Of course she does.

Win her from Zeus, and *you'll* have EVERYTHING.

I hastened here that I might tell you this,

You know I am always well-disposed to men.

PEI. Aye, but for you we could not fry our fish.

PR. And I hate every God, you know that, don't you ?

PEI. Yes, hatred of the Gods ; you always felt it.

PR. A regular Timon <sup>b</sup> ! but 'tis time to go ;

Let's have the umbrella ; then, if Zeus perceives me,

He'll think I'm following the Basket-bearer.<sup>c</sup>

PEI. Here, take the chair, and act the Chair-girl too.

CH. Next we saw a sight appalling,  
Socrates, unwashed, was calling  
Spirits from the lake below,  
( 'Twas on that enchanted ground  
Where the Shadow-feet <sup>d</sup> are found).

There Peisander came to know  
If the spirit cowards lack  
Socrates could conjure back ;  
Then a camel-lamb he slew,  
Like Odysseus,<sup>e</sup> but withdrew,

Aelian says that others walked beside these, holding sunshades to protect them.

<sup>a</sup> A mythical tribe, who used their huge feet to shade their heads.

<sup>b</sup> The reference is to Hom. *Od.* xi. 35-51 where Odysseus summons the souls of the dead by slaying sheep and letting the blood pour into a trench. Here Peisander who never had any "spirit" (*ψυχή*) comes to see if Socrates can get it back for him, but cannot go through with the ordeal, and leaves the blood to the dried-up, ghost-like Chærephon (*cf.* 1296).

# ARISTOPHANES

πρὸς τό γ' αἷμα τῆς καμήλου  
Χαιρεφῶν ἡ νυκτερίς.

ΠΟΣΕΙΔΩΝ. τὸ μὲν πόλισμα τῆς Νεφελοκοκκυγίας 1565

ὄραν τοδὶ πάρεστιν, οἱ πρεσβεύομεν.  
οὗτος τί δρᾷς; ἐπ' ἀριστερ' οὕτως ἀμπέχει;  
οὐ μεταβαλεῖς θοιμάτιον ᾧδ' ἐπιδέξια;  
τί ᾧ κακόδαιμον; Λαισποδίας εἴ τὴν φύσιν.  
ᾧ δημοκρατία ποῖ προβιβᾷς ἡμᾶς ποτε, 1570  
εἰ τουτονί γ' ἐχειροτόνησαν οἱ θεοί;

ΤΡΙΒΑΛΛΟΣ. ἔξεις ἀτρέμας;

ΠΟ. οἴμωζε· πολὺ γὰρ δὴ σ' ἐγὼ  
έόρακα πάντων βαρβαρώτατον θεῶν.  
ἄγε δὴ τί δρῶμεν Ἡράκλεις;

ΗΡΑΚΛΗΣ. ἀκήκοας

ἐμοῦ γ' ὅτι τὸν ἄνθρωπον ἄγχειν βούλομαι, 1575  
ὅστις ποτ' ἔσθ' ὁ τοὺς θεοὺς ἀποτείχισας.

ΠΟ. ἀλλ' ὡγάθ' ἡρήμεσθα περὶ διαλλαγῶν  
πρέσβεις.

ΗΡ. διπλασίως μᾶλλον ἄγχειν μοι δοκεῖ.

ΠΕΙ. τὴν τυρόκηστίν τις δότω· φέρε σίλφιον·  
τυρόν φερέτω τις· πυρπόλει τοὺς ἄνθρακας. 1580

ΠΟ. τὸν ἄνδρα χαίρειν οἱ θεοὶ κελεύομεν  
τρεῖς ὄντες ἡμεῖς.

ΠΕΙ. ἀλλ' ἐπικνῶ τὸ σίλφιον.

ΗΡ. τὰ δὲ κρέα τοῦ ταῦτ' ἐστίν;

ΠΕΙ. ὄρνιθές τινας  
ἐπανιστάμενοι τοῖς δημοτικοῖσιν ὀρνέοις  
ἔδοξαν ἀδικεῖν.

ΗΡ. εἴτα δῆτα σίλφιον 1585  
ἐπικνᾷς πρότερον αὐτοῖσιν;

## THE BIRDS, 1563-1586

Whilst the camel's blood upon  
Pounced the Vampire, Chaerephon.

POSEIDON. There, fellow envoys, full in sight, the town  
Whereto we are bound, Cloudecuckoobury, stands !  
(*To the Triballian*)

You, what are you at, wearing your cloak left-sided ?  
Shift it round rightly ; so. My goodness, you're  
A born Laispodias <sup>a</sup> ! O Democracy,  
What will you bring us to at last, I wonder,  
If voting Gods elect a clown like this !

TRIBALLIAN. Hands off there, will yer ?

POS. Hang you, you're by far  
The uncouthest God I ever came across.  
Now, Heracles, what's to be done ?

HERACLES. You have heard  
What I propose ; I'd throttle the man off-hand,  
Whoever he is, that dares blockade the Gods.

POS. My dear good fellow, you forget we are sent  
To treat for peace.

HE. I'd throttle him all the more.

PEI. (*to servants*) Hand me the grater ; bring the silphium,  
you ;

Now then, the cheese ; blow up the fire a little.

POS. We three, immortal Gods, with words of greeting  
Salute the Man !

PEI. I'm grating silphium now.

HE. What's this the flesh of ?

PEI. Birds ! Birds tried and sentenced  
For rising up against the popular party  
Amongst the birds.

HE. Then you grate silphium, do you,  
Over them first ?

<sup>a</sup> He had a withered shin, which he tried to conceal by wearing  
his cloak awry : Schol.

# ARISTOPHANES

- ΠΕΙ. ὦ χαῖρ' Ἡράκλεις.  
τί ἔστι;
- ΠΟ. πρεσβεύοντες ἡμεῖς ἦκομεν  
παρὰ τῶν θεῶν περὶ πολέμου καταλλαγῆς.
- ΟΙΚΕΤΗΣ. ἔλαιον οὐκ ἔνεστιν ἐν τῇ ληκίθῳ.
- ΗΡ. καὶ μὴν τά γ' ὀρνίθεια λιπάρ' εἶναι πρέπει. 1590
- ΠΟ. ἡμεῖς τε γὰρ πολεμοῦντες οὐ κερδαίνομεν,  
ὕμεις τ' ἂν ἡμῖν τοῖς θεοῖς ὄντες φίλοι  
ὄμβριον ὕδωρ ἂν εἶχετ' ἐν τοῖς τέλμασιν,  
ἀλκυνονίδας τ' ἂν ἦγεθ' ἡμέρας αἰεί.  
τούτων περὶ πάντων αὐτοκράτορες ἦκομεν. 1595
- ΠΕΙ. ἀλλ' οὔτε πρότερον πώποθ' ἡμεῖς ἤρξαμεν  
πολέμου πρὸς ὑμᾶς, νῦν τ' ἐθέλομεν, εἰ δοκεῖ,  
ἐὰν τὸ δίκαιον ἀλλὰ νῦν ἐθέλητε δρᾶν,  
σπονδὰς ποιεῖσθαι. τὰ δὲ δίκαι' ἐστὶν ταδί,  
τὸ σκῆπτρον ἡμῖν τοῖσιν ὄρνισιν πάλιν 1600  
τὸν Δί' ἀποδοῦναι· κἂν διαλλαττώμεθα  
ἐπὶ τοῖσδε, τοὺς πρέσβεις ἐπ' ἄριστον καλῶ.
- ΗΡ. ἐμοὶ μὲν ἀπόχρη ταῦτα καὶ ψηφίζομαι—
- ΠΟ. τί ὦ κακὸδαμον; ἡλίθιος καὶ γάστρις εἶ.  
ἀποστερεῖς τὸν πατέρα τῆς τυραννίδος; 1605
- ΠΕΙ. ἄλθες; οὐ γὰρ μεῖζον ὑμεῖς οἱ θεοὶ  
ἰσχύσεται, ἣν ὄρνιθες ἄρξωσιν κάτω;  
νῦν μὲν γ' ὑπὸ ταῖς νεφέλαισιν ἐγκεκρυμμένοι  
κύψαντες ἐπιωρκοῦσιν ὑμᾶς οἱ βροτοί·  
ἐὰν δὲ τοὺς ὄρνεις ἔχητε συμμαχοὺς, 1610  
ὅταν ὀμνύῃ τις τὸν κορακα καὶ τὸν Δία,  
ὁ κόραξ παρελθὼν τοῦπιωρκοῦντος λάθρα  
προσπτάμενος ἐκκόψει τὸν ὀφθαλμὸν θενῶν.
- ΠΟ. νῆ τὸν Ποσειδῶ ταῦτά γέ τοι καλῶς λέγεις.
- ΗΡ. κάμοι δοκεῖ.
- ΠΕΙ. τί δαὶ σὺ φῆς;

## THE BIRDS, 1586-1615

PEI. O welcome, Heracles !

What brings you hither ?

POS. We are envoys, sent

Down by the Gods to settle terms of peace.

SERVANT. There's no more oil remaining in the flask.

HE. O dear ! and bird's-flesh should be rich and glistening.

POS. We Gods gain nothing by the war ; and you,  
Think what ye'll get by being friends with us ;  
Rain-water in the pools, and halcyon days  
Shall be your perquisites the whole year through.  
We've ample powers to settle on these terms.

PEI. It was not we who ever wished for war,  
And now, if even now ye come prepared  
With fair proposals, ye will find us ready  
To treat for peace. What I call fair is this ;  
Let Zeus restore the sceptre to the birds,  
And all make friends. If ye accept this offer,  
I ask the envoys in to share our banquet.

HE. I'm altogether satisfied, and vote—

POS. (*interrupting*)

What, wretch ? A fool and glutton, that's what *you* are !  
What ! would you rob your father of his kingdom ?

PEI. Aye, say you so ? Why, ye'll be mightier far,  
Ye Gods above, if Birds bear rule below.  
Now men go skulking underneath the clouds,  
And swear false oaths, and call the Gods to witness.  
But when ye've got the Birds for your allies,  
If a man swear by the Raven and by Zeus,  
The Raven will come by, and unawares  
Fly up, and swoop, and peck the perjurer's eye out.

POS. Now by Poseidon there's some sense in that.

HE. And so say I.

PEI. (*to Trib.*) And you ?



# ARISTOPHANES

- ΤΡ. ναβαισατρεῦ. 1615
- ΠΕΙ. ὀρᾷς; ἐπαινεῖ χούτος. ἕτερόν νυν ἔτι  
ἀκούσαθ' ὅσον ὑμᾶς ἀγαθὸν ποιήσομεν.  
ἐάν τις ἀνθρώπων ἱερεῖόν τῳ θεῶν  
εὐξάμενος εἴτα διασοφίζεται λέγων,  
"μενετοὶ θεοί," καὶ μάποδιδῶ μισητία, 1620  
ἀναπράξομεν καὶ ταῦτα.
- ΠΟ. φέρ' ἴδω τῷ τρόπῳ;
- ΠΕΙ. ὅταν διαριθμῶν ἀργυρίδιον τύχη  
ἄνθρωπος οὗτος, ἧ καθῆται λούμενος,  
καταπτάμενος ἱκτῦνος ἀρπάσας λάβρα  
προβάτοιον δυοῖν τιμὴν ἀνοίσει τῷ θεῷ. 1625
- ΗΡ. τὸ σκήπτρον ἀποδοῦναι πάλιν ψηφίζομαι  
τούτοις ἐγώ.
- ΠΟ. καὶ τὸν Τριβαλλόν νυν ἐροῦ.
- ΗΡ. ὁ Τριβαλλός, οἰμώζειν δοκεῖ σοι;
- ΤΡ. σαυνάκα  
βακταρικοῦσα.
- ΗΡ. φησί μ' εὖ λέγειν πάνν.
- ΠΟ. εἴ τοι δοκεῖ σφῶν ταῦτα, κάμοι συνδοκεῖ. 1630
- ΗΡ. οὗτος, δοκεῖ δρᾶν ταῦτα τοῦ σκήπτρου πέρι.
- ΠΕΙ. καὶ νῆ Δί' ἕτερόν γ' ἐστὶν οὐ μνήσθην ἐγώ.  
τὴν μὲν γὰρ Ἥραν παραδίδωμι τῷ Δί,  
τὴν δὲ Βασιλείαν τὴν κόρην γυναικ' ἐμοὶ  
ἐκδοτέον ἐστίν.
- ΠΟ. οὐ διαλλαγῶν ἐρᾷς. 1635  
ἀπίωμεν οἰκαδ' αἰθῆς.
- ΠΕΙ. ὀλίγον μοι μέλει.  
μάγειρε τὸ κατάχυσμα χρή ποιεῖν γλυκύ.
- ΗΡ. ὦ δαιμόνι' ἀνθρώπων Πόσειδον ποῖ φέρει;

\* Probably T.'s words are meant for broken Greek: perhaps  
καὶ ἐπεισε τρεῖς, "yes, he persuaded [all] three of us."

# THE BIRDS, 1615-1638

- TR. Persuasitree.<sup>a</sup>
- PEI. You see? he quite assents. And now I'll give you  
Another instance of the good ye'll gain.  
If a man vow a victim to a God,  
And then would shuffle off with cunning words,  
Saying, in greedy lust, *The Gods wait long*,<sup>b</sup>  
This too we'll make him pay you.
- POS. Tell me how?
- PEI. Why, when that man is counting out his money,  
Or sitting in his bath, a kite shall pounce  
Down unawares, and carry off the price  
Of two fat lambs, and bear it to the God.
- HE. I say again, I vote we give the sceptre  
Back to the Birds.
- POS. Ask the Triballian next.
- HE. You there, do you want a drubbing?
- TR. Hideythin<sup>c</sup>  
I'se stickybeatums.
- HE. There! he's all for me.
- POS. Well then, if so you wish it, so we'll have it.
- HE. (to Pei.) Hi! we accept your terms about the sceptre.
- PEI. By Zeus, there's one thing more I've just remembered.  
Zeus may retain his Hera, if he will,  
But the young girl, Miss Sovereignty, he must  
Give me to wife.
- POS. This looks not like a treaty.  
Let us be journeying homewards.
- PEI. As you will.  
Now, cook, be sure you make the gravy rich.
- HE. Why, man alive, Poseidon, where are you off to?

<sup>b</sup> i.e. are long-suffering, slow to anger, cf. Juv. Sat. xiii. 100  
*Ut sit magna, tamen certe lenta ira deorum est.*

<sup>c</sup> Perhaps σοῦ δέρη ("skin," "hide") βακτηρία κρούω.

# ARISTOPHANES

- ἤμεις περὶ γυναικὸς μιᾶς πολεμήσομεν;  
 ΠΟ. τί δαὶ ποιῶμεν;  
 ΗΡ. ὅ τι; διαλλαττώμεθα. 1640  
 ΠΟ. τί δ' ὤζυρ'; οὐκ οἶσθ' ἐξαπατῶμενος πάλαι.  
 βλάπτεις δέ τοι σὺ σαυτόν. ἦν γὰρ ἀποθάνη  
 ὁ Ζεὺς παραδοὺς τούτοισι τὴν τυραννίδα,  
 πένης ἔσει σύ. σοῦ γὰρ ἅπαντα γίγνεται  
 τὰ χρήμαθ', ὅσ' ἂν ὁ Ζεὺς ἀποθνήσκων καταλίπη. 1645  
 ΠΕΙ. οἴμοι τάλας οἶόν σε περισσοφίζεται.  
 δεῦρ' ὥς ἔμ' ἀποχώρησον, ἵνα τί σοι φράσω.  
 διαβάλλεται σ' ὁ θεῖος ὦ πόνηρε σύ.  
 τῶν γὰρ πατρώων οὐδ' ἀκαρῇ μέτεστί σοι  
 κατὰ τοὺς νόμους· νόθος γὰρ εἰ κοῦ γνήσιος. 1650  
 ΗΡ. ἐγὼ νόθος; τί λέγεις;  
 ΠΕΙ. σὺ μέντοι νῆ Δία  
 ὦν γε ξένης γυναικός. ἦ πῶς ἂν ποτε  
 ἐπὶ κληροῖν εἶναι τὴν Ἀθηναίαν δοκεῖς,  
 οὖσαν θυγατέρ', ὄντων ἀδελφῶν γνησίων;  
 ΗΡ. τί δ' ἦν ὁ πατὴρ ἐμοὶ διδῶ τὰ χρήματα 1655  
 νοθεῖ' ἀποθνήσκων;  
 ΠΕΙ. ὁ νόμος αὐτὸν οὐκ ἔῃ.  
 οὗτος ὁ Ποσειδῶν πρῶτος, ὃς ἐπαίρει σε νῦν,  
 ἀνθέξεταί σου τῶν πατρώων χρημάτων  
 φάσκων ἀδελφὸς αὐτὸς εἶναι γνήσιος.  
 ἐρῶ δέ δὴ καὶ τὸν Σόλωνός σοι νόμον· 1660  
 "νόθῳ δέ μὴ εἶναι ἀγχιστεῖαν  
 παίδων ὄντων γνησίων.  
 εἰάν δέ παῖδες μὴ ᾧσι γνήσιοι,  
 τοῖς ἐγγυτάτῳ γένους 1665  
 μετεῖναι τῶν χρημάτων."  
 ΗΡ. ἐμοὶ δ' ἄρ' οὐδὲν τῶν πατρώων χρημάτων  
 μέτεστω;

## THE BIRDS, 1639-1668

What, are we going to fight about one woman ?

POS. What shall we do ?

HE. Do ? Come to terms at once.

POS. You oaf, he's gulling you, and you can't see it.

Well, it's yourself you are ruining. If Zeus  
Restore the kingdom to the Birds, and die,  
You'll be a pauper. You are the one to get  
Whatever money Zeus may leave behind him.

PEI. O ! O ! the way he's trying to cozen you !  
Hist, step aside, I want to whisper something.  
Your uncle's fooling you, poor dupe. By law  
No shred of all your father's money falls  
To you. Why, you're a bastard,<sup>a</sup> you're not heir.

HE. Eh ! What ? A bastard ? I ?

PEI. Of course you are.

Your mother was an alien. Bless the fool,  
How did you think Athene could be " Heiress,"  
(Being a girl), if she had lawful brethren ?

HE. Well, but suppose my father leaves me all  
As bastard's heritage ?

PEI. The law won't let him.

Poseidon here, who now excites you on,  
Will be the first to claim the money then,  
As lawful brother, and your father's heir.  
Why here, I'll read you Solon's law about it.

" A bastard is to have no right of inheritance, if there  
be lawful children. And if there be no lawful children,  
the goods are to fall to the next of kin."<sup>b</sup>

HE. What ! none of all my father's goods to fall  
To me ?

<sup>a</sup> Or " half-breed," his mother being a mortal ; for in Attic law, anyone was *νόθος* whose mother was not a genuine Athenian.

<sup>b</sup> Probably the words of Solon's law : the quotation is prose.

# ARISTOPHANES

- ΠΕΙ. οὐ μέντοι μὰ Δία. λέξον δέ μοι,  
ἦδη σ' ὁ πατήρ εἰσήγαγ' ἐς τοὺς φράτορας;
- ΗΡ. οὐ δῆτ' ἐμέ γε. καὶ δῆτ' ἐθαύμαζον πάλοι. 1676
- ΠΕΙ. τί δῆτ' ἄνω κέχηνas αἰκείαν βλέπων;  
ἀλλ' ἦν μεθ' ἡμῶν ἦς, καταστήσω σ' ἐγὼ  
τύραννον· ὀρνίθων παρέξω σοι γάλα.
- ΗΡ. δίκαι' ἔμοιγε καὶ πάλιν δοκεῖς λέγειν  
περὶ τῆς κόρης, κᾶγωγε παραδίδωμί σοι. 1675
- ΠΕΙ. τί δαὶ σὺ φῆς;
- ΠΟ. τάναντία ψηφίζομαι.
- ΠΕΙ. ἐν τῷ Τριβαλλῷ πᾶν τὸ πρᾶγμα. τί σὺ λέγεις;
- ΤΡ. καλάνι κόραυνα καὶ μεγάλα βασιλιναῦ  
ὄρνιτο παραδίδωμι.
- ΗΡ. παραδοῦναι λέγει.
- ΠΟ. μὰ τὸν Δι' οὐχ οὗτός γε παραδοῦναι λέγει,  
εἰ μὴ βαδίζειν ὥσπερ αἱ χελιδόνες. 1680
- ΗΡ. οὐκοῦν παραδοῦναι ταῖς χελιδόσιν λέγει.
- ΠΟ. σφῶν νῦν διαλλάττεσθε καὶ ξυμβαίνετε·  
ἐγὼ δ', ἐπειδὴ σφῶν δοκεῖ, σιγήσομαι.
- ΗΡ. ἡμῖν ἂ λέγεις σὺ πάντα συγχωρεῖν δοκεῖ.  
ἀλλ' ἴθι μεθ' ἡμῶν αὐτὸς ἐς τὸν οὐρανόν,  
ἵνα τὴν Βασιλειαν καὶ τὰ πάντ' ἐκεῖ λάβῃς. 1685
- ΠΕΙ. ἐς καιρὸν ἄρα κατεκόπησαν οὐτοὶ  
ἐς τοὺς γάμους.
- ΗΡ. βούλεσθε δῆτ' ἐγὼ τέως  
ὄπτῳ τὰ κρέα ταυτὶ μένων; ὑμεῖς δ' ἴτε. 1690
- ΠΟ. ὄπτῃς τὰ κρέα; πολλήν γε τευθείαν λέγεις.  
οὐκ εἰ μεθ' ἡμῶν;
- ΗΡ. εἶ γε μέντ᾽ διετέθην.
- ΠΕΙ. ἀλλὰ γαμικὴν χλανιδ' ἐκδότης τις δευρό μοι.

\* As the Athenians did with the children of citizens.

## THE BIRDS, 1668-1693

- PEI. No, not one farthing ! tell me this,  
Has he enrolled you ever in the guild ? <sup>a</sup>
- HE. He never has. I've often wondered why.
- PEI. Come, don't look up assault-and-battery-wise.  
oin *us*, my boy ; I'll make you autocrat,  
And feed you all your days on pigeon's milk.
- HE. I'm quite convinced you're right about the girl ;  
I said Restore her ; and I say so now.
- PEI. (*to Pos.*) And what say you ?
- POS. I vote the other way.<sup>b</sup>
- PEI. All rests with this Triballian. What say you ?
- TR. Me gulna charmi grati Sovranau  
Birdito stori.<sup>b</sup>
- HE. There ! he said Restore her.
- POS. O no by Zeus, he never said Restore her ;  
He said to migrate as the swallows do.<sup>c</sup>
- HE. O then he said Restore her to the swallows.
- POS. You two conclude, and settle terms of peace,  
Since you both vote it, I will say no more.
- HE. (*to Pei.*) We're quite prepared to give you all you ask.  
So come along, come up to heaven yourself,  
And take Miss Sovereignty and all that's there.
- PEI. So then these birds were slaughtered just in time  
To grace our wedding banquet.
- HE. Would you like me  
To stay, and roast the meat, while you three go ?
- POS. To *roast* the meat ! To *TASTE* the meat, you mean.  
Come along, do.
- HE. I'd have enjoyed it though.
- PEI. Ho there within ! bring out a wedding robe.

<sup>b</sup> Τὴν καλὴν καὶ μεγάλην κόρην Βασιλείαν γαμεῖν : Scholiast.

<sup>c</sup> μὰ τὸν Δία, φησὶν, οὐ λέγει παραδοῦναι, ἀλλὰ βαδίζειν καὶ ἀναχωρεῖν : Schol. He takes the Triballian to include βάσιν in the word βασιλιναι. Perhaps χελιδόνες in καλάνι ?

# ARISTOPHANES

χο.	ἔστι δ' ἐν Φαναίσι πρὸς τῇ Κλεψίδρα πανοὔργον ἐγ- γλωττογαστῶρων γένος, οἱ θερίζουσιν τε καὶ σπεί- ρουσι καὶ τρυγῶσι ταῖς γλώτ- ταισι συκάζουσί τε· βάρβηροι δ' εἰσὶν γένος, Γοργίαι τε καὶ Φίλιπποι. κἀπὸ τῶν ἐγγλωττογαστό- ρων ἐκείνων τῶν Φιλίππων πανταχοῦ τῆς Ἀττικῆς ἡ γλῶττα χωρὶς τέμνεται.	[ἀντ. 1695     1700   1705
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ΑΓΓΕΛΟΣ. ὦ πάντ' ἀγαθὰ πράττοντες, ὦ μείζω λόγου,  
ὦ τρισμακάριον πτηνὸν ὀρνίθων γένος,  
δέχεσθε τὸν τύραννον ὀλβίοις δόμοις.  
προσέρχεται γὰρ οἷος οὔτε παμφαῆς  
ἀστὴρ ἰδεῖν ἔλαμψε χρυσαυγεί δόμῳ,  
οὔθ' ἡλίου τηλαυγὲς ἀκτίνων σέλας  
τοιούτον ἐξέλαμψεν, οἷον ἔρχεται,  
ἔχων γυναικὸς κάλλος οὐ φατὸν λέγειν,  
πάλλων κεραυνόν, πτεροφόρον Διὸς βέλος·  
ὁσμὴ δ' ἀνωνόμαστος ἐς βάθος κύκλου  
χωρεῖ, καλὸν θέαμα· θυμιαμάτων δ'  
αὔραι διαψαύρουσι πλεκτάνην καπνοῦ.  
οἳ δὲ καὶ αὐτός ἐστιν. ἀλλὰ χρὴ θεᾶς  
Μούσης ἀνοίγειν ἱερὸν εὐφημον στόμα.

<sup>a</sup> Phanae was in Chios, but here it is a play on φαίνω and σικοφάντης.

<sup>b</sup> κλεψίδρα was a common name for an intermittent spring, but here is the Water-clock which timed the pleaders in the

## THE BIRDS, 1694-1719

CH. In the fields of Litigation,<sup>a</sup>  
 Near the Water-clock,<sup>b</sup> a nation  
 With its tongue its belly fills ;  
 With its tongue it sows and reaps,  
 Gathers grapes and figs in heaps,  
 With its tongue the soil it tills.  
 For a Barbarous tribe it passes,  
 Philips all and Gorgiases.<sup>c</sup>  
 And from this tongue-bellying band<sup>d</sup>  
 Everywhere on Attic land,  
 People who a victim slay  
 Always cut the tongue away.<sup>e</sup>

MESSENGER. O all-successful, more than tongue can tell !  
 O ye, thrice blessed wingèd race of birds,  
 Welcome your King returning to his halls !  
 He comes ; no Star has ever gleamed so fair,  
 Sparkling refulgent in its gold-rayed home.  
 The full far-flashing splendour of the Sun  
 Ne'er shone so gloriously as he, who comes  
 Bringing a bride too beautiful for words,  
 Wielding the wingèd thunderbolt of Zeus.  
 Up to Heaven's highest vault, sweet sight, ascends  
 Fragrance ineffable ; while gentlest airs  
 The fume of incense scatter far and wide.  
 He comes ; he is here ! Now let the heavenly Muse  
 Open her lips with pure auspicious strains.

courts. "The Barbarians are the foreign sycophants and sophists who flock to Athens and earn their living by their tongues": R.

<sup>a</sup> Gorgias of Leontini, the famous sophist and rhetorician. Philip is his son or disciple, *cf.* W. 421.

<sup>d</sup> A parody on *ἐγχειρογάρτοι*, men who fill their bellies by the labour of their hands.

<sup>e</sup> A custom in the sacrifice : P. 1060.



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ΧΟ. ἀναγε, δίεχε, πάραγε, πάρεχε, [στρ. 172  
 περιπέτεσθε  
 τὸν μάκαρα μάκαρι σὺν τύχᾳ.  
 ὦ φεῦ φεῦ τῆς ὥρας, τοῦ κάλλους.  
 ὦ μακαριστὸν σὺ γάμον τῇδε πόλει γήμας. 172

μεγάλαι μεγάλαι κατέχουσι τύχαι  
 γένος ὀρνίθων  
 διὰ τόνδε τὸν ἄνδρ'. ἀλλ' ὕμεναίοις  
 καὶ νυμφιδίοισι δέχεσθ' ὦδαῖς  
 αὐτὸν καὶ τὴν Βασίλειαν. 173

Ἦρα ποτ' Ὀλυμπία [στρ.  
 τὸν ἡλιβάτων θρόνων  
 ἄρχοντα θεοῖς μέγαν  
 Μοῖραι ξυνεκοίμισαν  
 ἐν τοιῷδ' ὕμεναίῳ. 173a  
 Ὑμῆν ὦ Ὑμέναι' ὦ.

ὁ δ' ἀμφιθαλὴς Ἔρως [ἀντ.  
 χρυσοπτερος ἥνίας  
 εὐθύνε παλιντόνους,  
 Ζηνὸς πάροχος γάμων 174a  
 τῆς τ' εὐδαίμονος Ἦρας.  
 Ὑμῆν ὦ Ὑμέναι' ὦ,  
 Ὑμῆν ὦ Ὑμέναι' ὦ.

ΠΕΙ. ἐχάρην ὕμνοις, ἐχάρην ὦδαῖς·  
 ἀγαμαι δὲ λόγων.

ΧΟ. ἄγε νῦν αὐτοῦ καὶ τὰς χθονίας 174b  
 κλήσατε βροντάς, τὰς τε πυρώδεις  
 Διὸς ἀστεροπὰς,  
 δεινὸν τ' ἀργῆτα κεραυνόν.

## THE BIRDS, 1720-1747

CH. Back with you ! out with you !  
off with you ! up with you !

Flying around  
Welcome the Blessèd with blessedness crowned.  
O ! O ! for the youth and the beauty, O !  
Well hast thou wed for the town of the Birds.

Great are the blessings, and mighty, and wonderful,  
Which through his favour our nation possesses.  
Welcome them back, both himself and Miss  
Sovereignty,  
Welcome with nuptial and bridal addresses.

Mid just such a song hymenaeae  
Aforetime the Destinies led  
The King of the thrones empyréan,  
The Ruler of Gods, to the bed  
Of Hera his beautiful bride.  
Hymen, O Hymenaeus !

And Love, with his pinions of gold,  
Came driving, all blooming and spruce,  
As groomsman and squire to behold  
The wedding of Hera and Zeus,  
Of Zeus and his beautiful bride.  
Hymen, O Hymenaeus !  
Hymen, O Hymenaeus !

PEI. I delight in your hymns, I delight in your songs ;  
Your words I admire.

CH. Now sing of the trophies he brings us from Heaven,  
The earth-crashing thunders, deadly and dire,  
And the lightning's angry flashes of fire,  
And the dread white bolt of the levin.\*

\* Cf. Homer, *Il.* viii. 133 βροντήσας δ' ἄρα δεινὸν ἀφ' ἧκ' ἀργήτα  
κεραυνόν.

# ARISTOPHANES

ὦ μέγα χρίσειον ἀστεροπῆς φάος,  
 ὦ Διὸς ἄμβροτον ἔγχος πυρφόρον,  
 ὦ χθόνιαι βαρυαχέες ὀμβροφόροι θ' ἅμα βρονταί, 176  
 αἷς ὃδε νῦν χθόνα σείει.  
 διὰ δὲ πάντα κρατήσας  
 καὶ πάρεδρον Βασίλειαν ἔχει Διός.  
 Ὑμῆν ὦ Ὑμέναι' ὦ.  
 ΠΕΙ. ἔπεσθε νῦν γάμοισιν ὦ 175  
 φύλα πάντα συννόμων  
 πτερυγοφόρ' ἐπὶ πέδον Διὸς  
 καὶ λέχος γαμήλιον.  
 ὄρεξον ὦ μάκαιρα σὴν  
 χεῖρα καὶ πτερῶν ἐμῶν 176  
 λαβοῦσα συγχόρευσον· αἵ-  
 ρων δὲ κουφίῳ σ' ἐγώ.  
 ΧΟ. ἀλαλααὶ ἰὴ παιῶν,  
 τήνελλα καλλίνικος, ὦ  
 δαιμόνων ὑπέρτατε. 177

THE BIRDS, 1748-1765

Blaze of the lightning, so terribly beautiful,  
Golden and grand !  
Fire-flashing javelin, glittering ever in  
Zeus's right hand !  
Earth-crashing thunder, the hoarsely resounding, the  
Bringer of showers !  
He is your Master, 'tis he that is shaking the  
Earth with your powers !

All that was Zeus's of old  
Now is our hero's alone ;  
Sovereignty, fair to behold,  
Partner of Zeus on his throne,  
Now is for ever his own.  
Hymen, O Hymenaeus !

PEL. Now follow on, dear feathered tribes,  
To see us wed, to see us wed ;  
Mount up to Zeus's golden floor,  
And nuptial bed, and nuptial bed.  
And O, my darling, reach thine hand,  
And take my wing and dance with me,  
And I will lightly bear thee up,  
And carry thee, and carry thee

CH. Raise the joyous Paeon-cry,  
Raise the song of Victory.  
Io Paeon, alalalae,  
Mightiest of the Powers, to thee !



THE FROGS



## INTRODUCTION

THE *Frogs* was produced at the Lenaeon festival of 405 B.C., about six months after the great naval victory of Arginusae; about four after the death of Euripides; and about two after that of Sophocles. It carried off the prize, the *Muses* of Phrynichus being second and the *Cleophon* of Plato third, and "at once took its position, which has never since been challenged, among the masterpieces of the Athenian drama."<sup>a</sup> But it also achieved "the apparently unique distinction of being acted a second time, and at this second representation the poet was crowned, not with the usual wreath of Bacchic ivy, but with a wreath made from Athene's sacred olive, an honour reserved for citizens who were deemed to have rendered important services to Athene's city."<sup>b</sup>

This exceptional honour was accorded "not for its wit and humour, nor yet for what to modern readers constitutes its pre-eminent attraction, the literary contest between Aeschylus and Euripides," but "for the lofty strain of patriotism which breathed through all its political allusions, and was especially felt in the advice tendered, obviously with some misgiving as to the spirit in which the

<sup>a</sup> Rogers, Introduction, p. v.

<sup>b</sup> *Ibid.* p. v.



## ARISTOPHANES

audience would receive it, in the epirrhema to the parabasis (686-705)."<sup>a</sup> There the poet appeals to the Athenian people to remember how they had recently enfranchized the slaves who had fought "one battle" (693) at Arginusae and not to leave men, who through "one mishap" (699) had been implicated in the oligarchical schemes of the Four Hundred five or six years before, with no civic rights whatever, and "we are told on the authority of Dicaearchus, a writer of the very greatest weight on such matters, that it was this very appeal which won the admiration of the public, and obtained for the play the honour of a second representation."<sup>b</sup>

The Chorus are "the Blessed Mystics, those who had on earth been initiated into the Eleusinian mysteries, and had led a holy and virtuous life in accordance with the doctrines therein inculcated."<sup>c</sup> They do not enter at once, but are first heard behind the scenes "chanting the melodious songs of the dead frogs, from whom the comedy derives its name." When they do enter later they "come in singing a series of hymns and songs, which are not mere unconnected lyrics, but are a continuous presentation of the earlier stages of their annual procession to Eleusis."

<sup>a</sup> Rogers, Introduction, p. vi.

<sup>b</sup> *Ibid.* p. vii.

<sup>c</sup> *Ibid.* p. xv.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ

ΞΑΝΘΙΑΣ, *οικήτης Διοπίσου*

ΔΙΟΝΤΣΟΣ

ΗΡΑΚΛΗΣ

ΝΕΚΡΟΣ

ΧΑΡΩΝ

ΒΑΤΡΑΧΟΙ

ΧΟΡΟΣ ΜΥΣΤΩΝ

ΔΙΑΚΟΣ

ΘΕΡΑΠΑΙΝΑ ΠΕΡΣΕΦΟΝΗΣ

ΠΑΝΔΟΚΕΤΤΡΙΑΙ ΔΤΟ

ΕΤΡΙΠΙΑΗΣ

ΑΙΣΧΤΑΟΣ

ΠΛΟΤΩΝ

## ΒΑΤΡΑΧΟΙ

- ΞΑΝΘΙΑΣ. Εἶπω τι τῶν εἰωθότων, ὦ δέσποτα,  
 ἐφ' οἷς αἰεὶ γελῶσιν οἱ θεώμενοι;
- ΔΙΟΝΥΣΟΣ. νῆ τὸν Δί' ὃ τι βούλει γε, πλὴν πιέζομαι,  
 τοῦτο δὲ φύλαξαι· πάνυ γάρ ἐστ' ἤδη χολή.
- ΞΑ. μηδ' ἕτερον ἀστεῖόν τι;
- ΔΙ. πλὴν γ' ὡς θλίβομαι. 5
- ΞΑ. τί δαί; τὸ πάνυ γέλοιον εἶπω;
- ΔΙ. νῆ Δία  
 θαρρῶν γε· μόνον ἐκεῖν' ὅπως μὴ ῥεῖς,
- ΞΑ. τὸ τί;
- ΔΙ. μεταβαλλόμενος τ' ἀνάφορον ὅτι χεζήτιᾶς.
- ΞΑ. μηδ' ὅτι τοσοῦτον ἄχθος ἐπ' ἑμαντῶ φέρων,  
 εἰ μὴ καθαιρήσει τις, ἀποπαρδήσομαι; 10
- ΔΙ. μὴ δῆθ', ἱκετεύω, πλὴν γ' ὅταν μέλλω ῥεμεῖν.
- ΞΑ. τί δῆτ' ἔδει με ταῦτα τὰ σκευὴ φέρειν,  
 εἵπερ ποιήσω μηδὲν ὦν περ Φρύνιχος  
 εἴωθε ποιεῖν καὶ Λύκισ κ' Ἀμειψίας  
 τοῖς σκευοφοροῦσιν ἐκάστοτ' ἐν κωμῳδίᾳ; 15
- ΔΙ. μὴ νυν ποιήσης· ὡς ἐγὼ θεώμενος,

<sup>a</sup> The scene shows the house of Heracles in the background. There enter two travellers: Dionysus on foot, in his customary yellow robe and buskins but also with the club and lion's skin of Heracles, and his servant Xanthias on a donkey, carrying the luggage on a pole over his shoulder.

## THE FROGS<sup>a</sup>

XANTHIAS. Shall I crack any of those old jokes, master,  
At which the audience never fail to laugh?

DIONYSUS. Aye, what you will, except *I'm getting crushed* :  
Fight shy of that : I'm sick of that already.

XA. Nothing else smart?

DI. Aye, save *my shoulder's aching*.

XA. Come now, that comical joke?<sup>b</sup>

DI. With all my heart.

Only be careful not to shift your pole,<sup>c</sup>

And—

XA. What?

DI. And vow that you've a belly-ache.

XA. May I not say I'm overburdened so  
That if none ease me, I must ease myself?

DI. For mercy's sake, not till I'm going to vomit.

XA. What! must I bear these burdens, and not make  
One of the jokes Ameipsias<sup>d</sup> and Lycis  
And Phrynichus, in every play they write,  
Put in the mouths of all their burden-bearers?

DI. Don't make them; no! I tell you when I see

<sup>b</sup> What the joke was is not expressed in words, but it was probably some vulgarity which X. indicates sufficiently by gestures.

<sup>c</sup> ἀνίστορον is a yoke such as is used in carrying milk-pails.

<sup>d</sup> Ameipsias and Phrynichus are the old rivals of Aristophanes; of Lycis we only know the name.

# ARISTOPHANES

- ὅταν τι τούτων τῶν σοφισμάτων ἴδω,  
 πλεῖν ἢ ἵναυτῷ πρεσβύτερος ἀπέρχομαι.
- ΞΑ. ὦ τρισκακοδαίμων ἄρ' ὁ τράχηλος οὐτοσί,  
 ὅτι θλίβεται μέν, τὸ δὲ γέλοιον οὐκ ἐρεῖ. 20
- ΔΙ. εἴτ' οὐχ ὕβρις ταῦτ' ἐστὶ καὶ πολλή τρυφή,  
 ὅτ' ἐγὼ μὲν ὦν Διόνυσος, υἱὸς Σταμνίου,  
 αὐτὸς βαδίζω καὶ πονῶ, τοῦτον δ' ὀχῶ,  
 ἵνα μὴ τάλαιπωροῖτο μηδ' ἄχθος φέροι;
- ΞΑ. οὐ γὰρ φέρω ἴγῳ;
- ΔΙ. πῶς φέρεις γάρ, ὅς γ' ὀχεῖ; 25
- ΞΑ. φέρων γε ταυτί.
- ΔΙ. τίνα τρόπον;
- ΞΑ. βαρέως πάνυ.
- ΔΙ. οὐκ οὖν τὸ βάρος τοῦθ', ὃ σὺ φέρεις, οὐνος φέρει;
- ΞΑ. οὐ δῆθ' ὃ γ' ἔχω ἴγῳ καὶ φέρω, μὰ τὸν Δι' οὐ.
- ΔΙ. πῶς γὰρ φέρεις, ὅς γ' αὐτὸς ὑφ' ἐτέρου φέρει;
- ΞΑ. οὐκ οἶδ'. ὃ δ' ὥμος οὐτοσί πιέζεται. 30
- ΔΙ. σὺ δ' οὖν ἐπειδὴ τὸν ὄνον οὐ φῆς σ' ὠφελεῖν,  
 ἐν τῷ μέρει σὺ τὸν ὄνον ἀράμενος φέρε.
- ΞΑ. οἴμοι κακοδαίμων· τί γὰρ ἐγὼ οὐκ ἐναυμάχουν;  
 ἢ τᾶν σε κωκύνει ἂν ἐκέλευον μακρά.
- ΔΙ. κατάβα, πανοῦργε. καὶ γὰρ ἐγγὺς τῆς θύρας 35  
 ἤδη βαδίζων εἰμὶ τῆσδ', οἱ πρῶτά με  
 ἔδει τραπέσθαι. παιδίον, παῖ, ἡμί, παῖ.
- ΗΡΑΚΛΗΣ. τίς τὴν θύραν ἐπάταξεν; ὥς κενταυρικῶς  
 ἐνήλαθ' ὅστις· εἰπέ μοι, τουτὶ τίς;
- ΔΙ. ὁ παῖς.
- ΞΑ. τί ἔστιν;

\* A surprise for Δίος; στάμνος is "a wine-jar."

† Dionysus, as a true Euripidean enthusiast, seeks to engage X. in a sophistical controversy. X. evades the question how he

# THE FROGS, 17-40

- Their plays, and hear those jokes, I come away  
More than a twelvemonth older than I went.
- XA. O thrice unlucky neck of mine, which now  
Is *getting crushed*, yet must not crack its joke !
- DI. Now is not this fine pampered insolence  
When I myself, Dionysus, son of—Pipkin,<sup>a</sup>  
Toil on afoot, and let this fellow ride,  
Taking no trouble, and no burden bearing ?
- XA. What, don't I bear ?
- DI. How can you when you're riding ?
- XA. Why, I bear these.
- DI. How ?
- XA. Most unwillingly<sup>b</sup>
- DI. Does not the donkey bear the load you're bearing ?
- XA. Not what I bear myself : by Zeus, not he.
- DI. How can you bear, when you are borne yourself ?
- XA. Don't know : but anyhow *my shoulder's aching*.
- DI. Then since you say the donkey helps you not,  
You lift him up and carry him in turn.
- XA. O hang it all ! why didn't I fight at sea<sup>c</sup> ?  
You should have smarted bitterly for this.
- DI. Get down, you rascal ; I've been trudging on<sup>d</sup>  
Till now I've reached the portal, where I'm going  
First to turn in. Boy ! Boy ! I say there, Boy !
- HERACLES. Who banged the door ? How like a prancing  
Centaur  
He drove against it ! Mercy o' me, what's this ?
- DI. Boy.
- XA. Yes.

can be carrying what the donkey carries " by replying *βαρέως φέρω*, an expression which, like the Latin *graviter fero*, merely expresses his *mental* attitude," but " from the adverb *βαρῶς* D. deduces *βαρὺς* in the sense of *physical* heaviness" : R.

<sup>a</sup> i.e. at Arginusae and so obtained my liberty ; see Introduction.

# ARISTOPHANES

- ΔΙ. οὐκ ἐνεθυμήθης;  
 ΞΑ. τὸ τί; 40  
 ΔΙ. ὥς σφόδρα μ' ἔδεισε.  
 ΞΑ. νῆ Δία μὴ μαίνοιό γε.  
 ΗΡ. οὐ τοι μὰ τὴν Δήμητρα δύναμαι μὴ γελᾶν·  
 καίτοι δάκνω γ' ἑμαυτόν· ἀλλ' ὅμως γελῶ.  
 ΔΙ. ὦ δαιμόνιε, πρόσελθε· δέομαι γάρ τί σου.  
 ΗΡ. ἀλλ' οὐχ οἷός τ' εἴμ' ἀποσοβῆσαι τὸν γέλων, 45  
 ὄρων λεοντῇ ἐπὶ κροκωτῷ κειμένην.  
 τίς ὁ νοῦς; τί κόθορνος καὶ ρόπαλον ξυνηλθέτην;  
 ποῖ γῆς ἀπεδήμεις;  
 ΔΙ. ἐπεβάτευον Κλεισθένει.  
 ΗΡ. κἄναυμάχης;  
 ΔΙ. καὶ κατεδύσαμέν γε ναῦς  
 τῶν πολεμίων ἧ δώδεκ' ἧ τρισκαίδεκα. 50  
 ΗΡ. σφῶ;  
 ΔΙ. νῆ τὸν Ἀπόλλω.  
 ΗΡ. κατ' ἔγωγ' ἐξηγγρόμην.  
 ΔΙ. καὶ δῆτ' ἐπὶ τῆς νεὼς ἀναγιγνώσκοντί μοι  
 τὴν Ἀνδρομέδαν πρὸς ἑμαυτόν ἐξαίφνης πόθος  
 τὴν καρδίαν ἐπάταξε πῶς οἶει σφόδρα;  
 ΗΡ. πόθος; πόσος τις;  
 ΔΙ. μικρός, ἡλίκος Μόλων. 55  
 ΗΡ. γυναικός;  
 ΔΙ. οὐ δῆτ'.  
 ΗΡ. ἀλλὰ παιδός;  
 ΔΙ. οὐδαμῶς.  
 ΗΡ. ἀλλ' ἀνδρός;

\* ἐπεβάτευον naturally means "I went as a marine (ἐπιβάτης) on," and then instead of the name of the ship the name of the effeminate Cleisthenes (cf. 422) is substituted, so that the verb acquires an indecent sense.

# THE FROGS, 40-57

- DI. Did you observe ?  
 XA. What ?  
 DI. How alarmed  
 He is.  
 XA. Aye truly, lest you've lost your wits.  
 HE. O by Demeter, I can't choose but laugh.  
 Biting my lips won't stop me. Ha ! ha ! ha !  
 DI. Pray you, come hither, I have need of you.  
 HE. I vow I can't help laughing, I can't help it.  
 A lion's hide upon a yellow silk,  
 A club and buskin ! What's it all about ?  
 Where were you going ?  
 DI. I was serving lately  
 Aboard the—Cleisthenes.<sup>a</sup>  
 HE. And fought ?<sup>b</sup>  
 DI. And sank  
 More than a dozen of the enemy's ships.  
 HE. You two ?  
 DI. We two.  
 HE. And then I awoke, and lo !<sup>c</sup>  
 DI. There as, on deck, I'm reading to myself  
 The *Andromeda*,<sup>d</sup> a sudden pang of longing  
 Shoots through my heart, you can't conceive how  
 keenly.  
 HE. How big a pang ?  
 DI. A small one, Molon's <sup>e</sup> size.  
 HE. Caused by a woman ?  
 DI. No.  
 HE. A boy ?  
 DI. No, no.  
 HE. A man ?

<sup>b</sup> i.e. at Arginusae.

<sup>c</sup> A polite way of telling D. that he is romancing.

<sup>d</sup> Of Euripides.

<sup>e</sup> A tragic actor of large stature.



# ARISTOPHANES

- ΔΙ. ἀταταί.
- ΗΡ. ξυνεγένου τῷ Κλεισθένει;
- ΔΙ. μὴ σκῶπτέ μ', ὠδέλφ'. οὐ γὰρ ἀλλ' ἔχω κακῶς·  
τοιούτος ἡμέρος με διαλυμαίνεται.
- ΗΡ. ποίός τις, ὠδελφίδιον;
- ΔΙ. οὐκ ἔχω φράσαι. 60  
ὅμως γε μέντοι σοι δι' αἰνιγμῶν ἐρῶ.  
ᾗδῃ ποτ' ἐπεθύμησας ἐξαίφνης ἔτνους;  
ΗΡ. ἔτνους; βαβαιάζ, μυριάκισ ἐν τῷ βίῳ.  
ΔΙ. ἄρ' ἐκδιδάσκω τὸ σαφές, ἢ ἕτερα φράσω;  
ΗΡ. μὴ δῆτα περὶ ἔτνους γε· πάνυ γὰρ μανθάνω. 65  
ΔΙ. τοιοντοσὶ τοίνυν με δαρδάπτει πόθος  
Εὐριπίδου.
- ΗΡ. καὶ ταῦτα τοῦ τεθνηκότος;
- ΔΙ. κούδεις γέ μ' ἂν πείσειεν ἀνθρώπων τὸ μὴ οὐκ  
ἐλθεῖν ἐπ' ἐκείνον.
- ΗΡ. πότερον εἰς Ἄιδου κάτω;
- ΔΙ. καὶ νῆ Δί' εἴ τί γ' ἔστιν ἔτι κατωτέρω. 70  
ΗΡ. τί βουλόμενος;
- ΔΙ. δέομαι ποιητοῦ δεξιοῦ.  
οἱ μὲν γὰρ οὐκέτ' εἰσὶν, οἱ δ' ὄντες κακοί.
- ΗΡ. τί δ'; οὐκ Ἰοφῶν ζῇ;
- ΔΙ. τοῦτο γάρ τοι καὶ μόνον  
ἔτ' ἐστὶ λοιπὸν ἀγαθόν, εἰ καὶ τοῦτ' ἄρα·  
οὐ γὰρ σάφ' οἶδ' οὐδ' αὐτὸ τοῦθ' ὅπως ἔχει. 75  
ΗΡ. εἰτ' οὐ Σοφοκλέα, πρότερον ὄντ' Εὐριπίδου,  
μέλλεις ἀνάγειν, εἴπερ γ' ἐκεῖθεν δεῖ σ' ἄγειν;  
ΔΙ. οὐ, πρὶν γ' ἂν Ἰοφῶντ', ἀπολαβὼν αὐτὸν μόνον,

<sup>a</sup> As being a notorious glutton.

<sup>b</sup> From the *Oeneus* i.e. Euripides, where Oeneus, deposed from

# THE FROGS, 57-78

- DI. Ah! ah!
- HE. Was it for Cleisthenes?
- DI. Don't mock me, brother: on my life I am  
In a bad way: such fierce desire consumes me.
- HE. Aye, little brother? how?
- DI. I can't describe it.  
But yet I'll tell you in a riddling way.  
Have you e'er felt a sudden lust for soup?
- HE. Soup! Zeus-a-mercy, yes, ten thousand times.<sup>a</sup>
- DI. Is the thing clear, or must I speak again?
- HE. Not of the soup: I'm clear about the soup.
- DI. Well, just that sort of pang devours my heart  
For lost Euripides.
- HE. A dead man too.
- DI. And no one shall persuade me not to go  
After the man.
- HE. Do you mean below, to Hades?
- DI. And lower still, if there's a lower still.
- HE. What on earth for?
- DI. I want a genuine poet,  
"For some are not, and those that are, are bad."<sup>b</sup>
- HE. What! does not Iophon<sup>c</sup> live?
- DI. Well, he's the sole  
Good thing remaining, if even he is good.  
For even of that I'm not exactly certain.
- HE. If go you must, there's Sophocles—he comes  
Before Euripides—why not take *him*?
- DI. Not till I've tried if Iophon's coin rings true

his sovereignty, so replies to Diomed who has asked him why he is thus "forlorn of allies" (*ἐρημος συμμάχων*).

<sup>a</sup> The son of Sophocles. Dionysus goes on to hint that his tragedies were altogether, or in part, the handiwork of his father. Both Sophocles and Euripides died in 406 B.C., and *πρότερον* in 76 refers to Sophocles having been born fifteen years earlier than Euripides.

# ARISTOPHANES

- ἀνευ Σοφοκλέους ὃ τι ποιεῖ κωδωνίσω.  
 κἄλλως ὁ μὲν γ' Εὐριπίδης, πανοῦργος ὢν, 80  
 κἂν ξυναποδρᾶναι δεῦρ' ἐπιχειρήσειέ μοι·  
 ὁ δ' εὐκολος μὲν ἐνθάδ', εὐκολος δ' ἐκεῖ.
- HP. Ἀγάθων δὲ ποῦ 'στιν;  
 ΔΙ. ἀπολιπὼν μ' ἀποίχεται,  
 ἀγαθὸς ποιητῆς καὶ ποθεινὸς τοῖς φίλοις.
- HP. ποῖ γῆς ὁ τλήμων;  
 ΔΙ. ἐς μακάρων εὐωχίαν. 85
- HP. ὁ δὲ Ξενοκλῆς;  
 ΔΙ. ἐξόλοιτο νῆ Δία.
- HP. Πυθάγγελος δέ;  
 ΕΛ. περὶ ἐμοῦ δ' οὐδεὶς λόγος  
 ἐπιτριβομένου τὸν ὦμον οὕτωςι σφόδρα.
- HP. οὐκουν ἕτερ' ἔστ' ἐνταῦθα μειρακύλλια  
 τραγωδίας ποιοῦντα πλεῖν ἢ μύρια, 90  
 Εὐριπίδου πλεῖν ἢ σταδίῳ λαλίστερα;  
 ΔΙ. ἐπιφυλλίδες ταῦτ' ἔστι καὶ στωμύλματα,  
 χελιδόνων μουσεῖα, λωβηταὶ τέχνης,  
 ἃ φροῦδα θᾶπτον, ἦν μόνον χορὸν λάβη.  
 ἅπαξ προσουρήσαντα τῇ τραγωδίᾳ. 95  
 γόνιμον δὲ ποιητὴν ἂν οὐχ εὐροῖς ἔτι  
 ζητῶν ἂν, ὅστις ῥῆμα γενναῖον λάκοι.
- HP. πῶς γόνιμον;  
 ΔΙ. ὥδὲ γόνιμον, ὅστις φθέγγεται  
 τοιουτονί τι παρακεκυνευμένον,  
 αἰθέρα Διὸς δαμάτιον, ἢ χρόνου πόδα, 100

\* The well-known tragic poet. He was at this time living at the court of Archelaus of Macedon (where he died some years  
 304

# THE FROGS, 79-100

When he's alone, apart from Sophocles.  
Besides, Euripides, the crafty rogue,  
Will find a thousand shifts to get away,  
But *he* was easy here, is easy there.

HE. But Agathon,<sup>a</sup> where is he ?

DI. He has gone and left us.

A genial<sup>b</sup> poet, by his friends much missed.

HE. Gone where ?

DI. To join the blessed in their banquets.

HE. But what of Xenocles<sup>c</sup> ?

DI. O he be hanged !

HE. Pythangelus ?

XA. But never a word of me,  
Not though my shoulder's chafed so terribly.

HE. But have you not a shoal of little songsters,  
Tragedians by the myriad, who can chatter  
A furlong faster than Euripides ?

DI. Those be mere vintage-leavings, jabberers, choirs  
Of swallow-broods, degraders of their art,  
Who get one chorus, and are seen no more,  
The Muses' love once gained.<sup>d</sup> But O, my friend,  
Search where you will, you'll never find a true  
Creative genius, uttering startling things.

HE. Creative ? how do you mean ?

DI. I mean a man  
Who'll dare some novel venturesome conceit,  
*Air, Zeus's chamber, or Time's foot, or this,*

later), but to the Dionysus of the Attic theatre he is as good as dead. In 85 "the banquets of the blessed" are in fact those of Archelaus.

<sup>b</sup> *dyabbs* (with a play on *Ἀγδύων*) is not "a good" poet = "a great" poet, but "a good-hearted" poet.

<sup>c</sup> A contemptible tragedian, cf. *W.* 1509 ; *T.* 169, 441.

<sup>d</sup> "The Muse is spoken of as a courtesan, granting her favours to the poets who woo her ; cf. *K.* 517 ; *W.* 1028" : *R.*

# ARISTOPHANES

ἡ φρένα μὲν οὐκ ἐθέλουσαν ὁμόσαι καθ' ἱερῶν,  
γλῶτταν δ' ἐπιорκήσασαν ἰδία τῆς φρενός.

HP. σέ δὲ ταῦτ' ἀρέσκει;

ΔΙ. μᾶλλον πλεῖν ἢ μαίνομαι.

HP. ἡ μὴν κόβαλά γ' ἐστίν, ὥς καὶ σοὶ δοκεῖ.

ΔΙ. μὴ τὸν ἐμὸν οἶκει νοῦν· ἔχεις γὰρ οἰκίαν. 104

HP. καὶ μὴν ἀτεχνῶς γε παμπόνηρα φαίνεται.

ΔΙ. δειπνεῖν με δίδασκε.

ΞΑ. περὶ ἐμοῦ δ' οὐδεὶς λόγος.

ΔΙ. ἀλλ' ὦνπερ ἔνεκα τήνδε τὴν σκευὴν ἔχων  
ἦλθον κατὰ σὴν μίμησιν, ἵνα μοι τοὺς ξένους  
τοὺς σοὺς φράσεις, εἰ δεοίμην, οἷσι σὺ 110  
ἔχρω τόθ', ἥνίκ' ἦλθες ἐπὶ τὸν Κέρβερον,  
τούτους φράσον μοι, λιμένας, ἀρτοπώλια,  
πορνεῖ, ἀναπαύλας, ἐκτροπὰς, κρήνας, ὁδοὺς,  
πόλεις, διαίτας, πανδοκευτρίας, ὅπου  
κόρεις ὀλίγιστοι.

ΞΑ. περὶ ἐμοῦ δ' οὐδεὶς λόγος. 115

HP. ὦ σχέτλιε, τολμήσεις γὰρ ἰέναι καὶ σύ γε;

ΔΙ. μηδὲν ἔτι πρὸς ταῦτ', ἀλλὰ φράζε τῶν ὁδῶν  
ὅπη τάχιστ' ἀφιξόμεθ' εἰς Ἄιδου κάτω·  
καὶ μήτε θερμὴν μήτ' ἄγαν ψυχρὰν φράσης.

HP. φέρε δὴ, τίν' αὐτῶν σοι φράσω πρώτην; τίνα; 120  
μία μὲν γὰρ ἔστιν ἀπὸ κάλῳ καὶ θρανίου,  
κρεμάσαντι σαντόν.

ΔΙ. παῦε, πνιγερὰν λέγεις.

<sup>a</sup> Aristophanes cites or travesties three passages from Euripides.

# THE FROGS, 101-122

*'Twas not my mind that swore : my tongue committed  
A little perjury on its own account.<sup>a</sup>*

HE. You like that style ?

DI. Like it ? I dote upon it.

HE. I vow its ribald nonsense, and you know it.

DI. "Rule not my mind" : you've got a house to mind.<sup>b</sup>

HE. Really and truly though 'tis paltry stuff.

DI. Teach me to dine !

XA. But never a word of me.

DI. But tell me truly—'twas for this I came  
Dressed up to mimic you—what friends received  
And entertained you when you went below  
To bring back Cerberus, in case I need them.  
And tell me too the havens, fountains, shops,  
Roads, resting-places, stews, refreshment-rooms,  
Towns, lodgings, hostesses, with whom were found  
The fewest bugs.

XA. But never a word of me.

HE. You <sup>c</sup> are really game to go ?

DI. O drop that, can't you ?

And tell me this : of all the roads you know  
Which is the quickest way to get to Hades ?  
I want one not too warm, nor yet too cold.

HE. Which shall I tell you first ? which shall it be ?

There's one by rope and bench : you launch away  
And—hang yourself.

DI. No thank you : that's too stifling.

The third is an expansion of the famous line in the *Hippolytus* (612),  
*ἡ γλῶσσ' ὁμῶμοχ', ἡ δὲ φρίξ ἀνώμοτος*. It was a common practice  
"to swear upon the sacrifice."

<sup>b</sup> A parody, says the Scholiast, of a line in Euripides, *μη τὸν  
ἐμὸν ὀκει νοῦν· ἐγὼ γὰρ ἀρκέσω*, where the first words mean "do  
not take upon yourself to deliver my sentiments."

<sup>c</sup> *καὶ σὺ γε*: even you ; even the pleasure-loving and effeminate  
Dionysus.

# ARISTOPHANES

- HP. ἀλλ' ἔστιν ἀτραπὸς ξύντομος τετριμμένη,  
ἥ διὰ θυείας.
- ΔΙ. ἄρα κώνειον λέγεις;
- HP. μάλιστά γε.
- ΔΙ. ψυχράν γε καὶ δυσχείμερον. 125  
εὐθὺς γὰρ ἀποπήγνυσι τάντικνήμεα.
- HP. βούλει ταχεῖαν καὶ κατάντη σοι φράσω;
- ΔΙ. νῆ τὸν Δι', ὡς ὄντος γε μὴ βαδιστικοῦ.
- HP. καθέρπυσόν νυν ἐς Κεραμεικόν.
- ΔΙ. εἴτα τί;
- HP. ἀναβὰς ἐπὶ τὸν πύργον τὸν ὑψηλόν,
- ΔΙ. τί δρῶ; 130
- HP. ἀφιεμένην τὴν λαμπάδ' ἐντεῦθεν θεῶ,  
κάπειτ' ἐπειδὴν φῶσιν οἱ θεώμενοι  
εἶναι, τόθ' εἶναι καὶ σὺ σαυτόν.
- ΔΙ. ποῖ;
- HP. κάτω.
- ΔΙ. ἀλλ' ἀπολέσαιμ' ἂν ἐγκεφάλου θρίω δύο.  
οὐκ ἂν βαδίσαιμι τὴν ὁδὸν ταύτην.
- HP. τί δαί; 135
- ΔΙ. ἦνπερ σὺ τότε κατῆλθες.
- HP. ἀλλ' ὁ πλοῦς πολὺς.  
εὐθὺς γὰρ ἐπὶ λίμνην μεγάλην ἤξεις πάνυ  
ἄβυσσον.
- ΔΙ. εἴτα πῶς περαιωθήσομαι;
- HP. ἐν πλοιαρίῳ τυννοντωί σ' ἀνὴρ γέρων

\* τετριμμένη refers (1) to the road="well-worn," and (2) to the hemlock which was "pounded" in a mortar to extract the juice. Cf. Plato, *Phaedo*, 117 D ἐνεγκάτω τις τὸ φάρμακον, εἰ τέτριπται, and the following description of how the cold creeps up from the feet to the shins (κνημῆς) of Socrates.

## THE FROGS, 123-139

- HE. Then there's a track, a short and beaten <sup>a</sup> cut,  
By pestle and mortar.
- DI. Hemlock, do you mean?
- HE. Just so.
- DI. No, that's too deathly cold a way ;  
You have hardly started ere your shins get numbed.
- HE. Well, would you like a steep and swift descent ?
- DI. Aye, that's the style : my walking powers are small.
- HE. Go down to the Cerameicus.<sup>b</sup>
- DI. And do what ?
- HE. Climb to the tower's <sup>c</sup> top pinnacle—
- DI. And then ?
- HE. Observe the torch-race started, and when all  
The multitude is shouting *Let them go*,  
Let yourself go.
- DI. Go ! whither ?
- HE. To the ground.
- DI. And lose, forsooth, two envelopes <sup>d</sup> of brain.  
I'll not try that.
- HE. Which *will* you try ?
- DI. The way  
You went yourself.
- HE. A parlous voyage that,  
For first you'll come to an enormous lake <sup>e</sup>  
Of fathomless depth.
- DI. And how am I to cross ?
- HE. An ancient mariner will row you over

<sup>b</sup> For the Cerameicus and the torch-races cf. 1087.

<sup>c</sup> The *πύργος Τίμωνος*, believed to be the place where the misanthrope shut himself up.

<sup>d</sup> *θρίον*, "a fig-leaf," in which various dainties, such as brains, were cooked, is used for the dish itself. But D. here applies the term *θρίον* to the two lobes of his own brain.

<sup>e</sup> The Acherusian lake, the first stage in the passage to the world below.



# ARISTOPHANES

- ναύτης διάξει δυ' ὀβολῶν μισθὸν λαβών. 140
- ΔΙ. φεῦ. ὥς μέγα δύνασθον πανταχοῦ τῷ δυ' ὀβολῷ.  
πῶς ἡλθέτην κάκεισε;
- ΗΡ. Θησεὺς ἦγαγεν.  
μετὰ ταῦτ' ὄφεις καὶ θηρί' ὄψει μυρία  
δεωότατα.
- ΔΙ. μή μ' ἐκπληττε μηδὲ δειμάτου·  
οὐ γάρ μ' ἀποτρέψεις.
- ΗΡ. εἶτα βόρβορον πολὺν 145  
καὶ σκῶρ αἰίνων· ἐν δὲ τούτῳ κειμένους,  
εἴ που ξένον τις ἡδίκησε πώποτε,  
ἢ παιδα κινῶν τὰργύριον ὑφείλετο,  
ἢ μητέρ' ἡλοίησεν, ἢ πατρός γνάθον  
ἐπάταξεν, ἢ ἴορκον ὄρκον ὤμοσεν, 150  
ἢ Μορσίμου τις ῥῆσιν ἐξεγράψατο.
- ΔΙ. νῆ τοὺς θεοὺς ἐχρῆν γε πρὸς τούτοις κεῖ  
τὴν πυρρίχην τις ἔμαθε τὴν Κινησίου.
- ΗΡ. ἐντεῦθεν αὐλῶν τίς σε περιέειπεν πνοή,  
ὄψει τε φῶς κάλλιστον, ὥσπερ ἐνθάδε, 155  
καὶ μυρρινῶνας, καὶ θιάσους εὐδαίμονας  
ἀνδρῶν γυναικῶν, καὶ κρότον χειρῶν πολύν.
- ΔΙ. οὗτοι δὲ δὴ τίνες εἰσίν;
- ΗΡ. οἱ μεμνημένοι,
- ΞΑ. νῆ τὸν Δι' ἐγὼ γοῦν ὄνος ἄγων μυστήρια.  
ἀτὰρ οὐ κατέξω ταῦτα τὸν πλείω χρόνον. 160

\* The traditional fee extracted by Charon was one obol. But Aristophanes names two in allusion to the δυ' ὀβολῶν, which every individual of the many thousands before him had that morning paid for a seat in the Dionysian theatre.

† "As his friend Theseus was the only Athenian who had ever been down there alive, Heracles can only suppose that he took some obols with him, and introduced them there": R.

‡ For the Orphic tradition cf. Plato, *Phaedo*, 69 c δς ἀν ἀμύητος καὶ ἀτέλεστος εἰς Ἄιδου ἀφίκεται, ἐν βορβόρῳ κείσεται.

## THE FROGS, 140-160

- In a wee boat, *so* big. The fare's two obols.<sup>a</sup>
- DI. Fie! The power two obols have, the whole world  
through!  
How came they thither!
- HE. Theseus<sup>b</sup> took them down.  
And next you'll see great snakes and savage monsters  
In tens of thousands.
- DI. You needn't try to scare me,  
I'm going to go.
- HE. Then weltering seas of filth<sup>c</sup>  
And ever-rippling dung: and plunged therein,  
Whoso has wronged the stranger here on earth,  
Or robbed his boylove of the promised pay,  
Or swunged his mother, or profanely smitten  
His father's cheek, or sworn an oath forsworn,  
Or copied out a speech of Morsimus.<sup>d</sup>
- DI. There too, perdie, should *he* be plunged, whoe'er  
Has danced the sword-dance<sup>e</sup> of Cinesias.
- HE. And next the breath of flutes will float around you,  
And glorious sunshine, such as ours, you'll see,  
And myrtle groves, and happy bands who clap  
Their hands in triumph, men and women too.
- DI. And who are they?
- HE. The happy mystic bands,
- XA. And I'm the donkey in the mystery show.<sup>f</sup>  
But I'll not stand it, not one instant longer.

<sup>a</sup> A contemptible tragedian ridiculed also in the *Knights* and the *Peace*.

<sup>c</sup> A dance of youths clad in complete armour. Cinesias, a worthless dithyrambic poet (*cf.* 364 and *B.* 1373), seems to have composed a musical accompaniment for it.

<sup>f</sup> Donkeys were used in conveying whatever was needed in the procession from Athens to Eleusis: Schol. Hence *ὄνος ἀγων μ.* was used proverbially of those who underwent toil for the benefit of others.

# ARISTOPHANES

ΗΡ. οἱ σοι φράσουσ' ἀπαξάπανθ' ὦν ἂν δέῃ.  
οὔτοι γὰρ ἐγγύτατα παρ' αὐτὴν τὴν ὁδὸν  
ἐπὶ ταῖσι τοῦ Πλούτωνος οἰκοῦσιν θύραις.  
καὶ χαῖρε πόλλ', ὦδελφέ.

ΔΙ. νῆ Δία καὶ σύ γε  
ὑγίαινε. σὺ δὲ τὰ στρώματ' αὐθις λάμβανε. 165

ΞΑ. πρὶν καὶ καταθέσθαι;

ΔΙ. καὶ ταχέως μέντοι πάνν.

ΞΑ. μὴ δῆθ', ἱκετεύω σ', ἀλλὰ μίσθωσαί τινα  
τῶν ἐκφερομένων, ὅστις ἐπὶ τοῦτ' ἔρχεται.

ΔΙ. εἰ δὲ μὴ εὖρω;

ΞΑ. τότε ἔμ' ἄγεω.

ΔΙ. καλῶς λέγεις.  
καὶ γὰρ τινες ἐκφέρουσι τουτονὶ νεκρόν. 170  
οὗτος, σὲ λέγω μέντοι, σὲ τὸν τεθνηκότα·  
ἄνθρωπε, βούλει σκευάρι' εἰς Ἀΐδου φέρειν;

ΝΕΚΡΟΣ. πόσ' ἅττα;

ΔΙ. ταυτί.

ΝΕ. δύο δραχμὰς μισθὸν τελεῖς;

ΔΙ. μὰ Δί', ἀλλ' ἔλαττον.

ΝΕ. ὑπάγεθ' ὑμεῖς τῆς ὁδοῦ.

ΔΙ. ἀνάμεινον, ὦ δαιμόνι', εἰς ξυμβῶ τί σοι. 175

ΝΕ. εἰ μὴ καταθήσεις δύο δραχμὰς, μὴ διαλέγου.

ΔΙ. λάβ' ἐνέ' ὀβολοὺς.

ΝΕ. ἀναβιώην νυν πάλιν.

ΞΑ. ὡς σεμνὸς ὁ κατάρατος· οὐκ οἰμώζεται;  
ἐγὼ βαδιοῦμαι.

ΔΙ. χρηστός εἰ καὶ γεννάδας.  
χωρῶμεν ἐπὶ τὸ πλοῖον.

ΧΑΡΩΝ. ὥοπ, παραβαλοῦ.

ΞΑ. τουτὶ τί ἔστι; 180

ΔΙ. τοῦτο; λίμνη νῆ Δία

## THE FROGS, 161-181

- HE. Who'll tell you everything you want to know.  
You'll find them dwelling close beside the road  
You are going to travel, just at Pluto's gate.  
And fare thee well, my brother.
- DI. And to you  
Good cheer. (*To Xa.*) Now sirrah, pick you up the traps.
- XA. Before I've put them down ?
- DI. And quickly too.
- XA. No, prithee, no : but hire a body, one  
They're carrying out, on purpose for the trip.
- DI. If I can't find one ?
- XA. Then I'll take them.
- DI. Good.  
And see ! they are carrying out a body now.<sup>a</sup>  
Hallo ! you there, you deadman, are you willing  
To carry down our little traps to Hades ?
- CORPSE. What are they ?
- DI. These.
- CO. Two drachmas for the job ?
- DI. Nay, that's too much.
- CO. Out of the pathway, you !
- DI. Beshrew thee, stop : may-be we'll strike a bargain.
- CO. Pay me two drachmas, or it's no use talking.
- DI. One and a half.
- CO. I'd liefer live again !
- XA. How absolute the knave is ! He be hanged !  
I'll go myself.
- DI. You're the right sort, my man.  
Now to the ferry.
- CHARON. Yoh, up ! lay her to.
- XA. Whatever's that ?
- DI. Why, that's the lake, by Zeus,

<sup>a</sup> *Here a corpse, wrapped in its grave-clothes, and lying on a bier, is carried across the stage.*

# ARISTOPHANES

- αὕτη ὅστιν ἦν ἔφραζε, καὶ πλοῖόν γ' ὀρώ.  
 ΞΑ. νῆ τὸν Ποσειδῶ, κάστι γ' ὁ Χάρων οὐτοσί.  
 ΔΙ. χαῖρ' ὦ Χάρων, χαῖρ' ὦ Χάρων, χαῖρ' ὦ Χάρων.  
 ΧΑ. τίς εἰς ἀναπαύλας ἐκ κακῶν καὶ πραγμάτων; 185  
 τίς εἰς τὸ Λήθης πεδίον, ἧ ἔσ' ὄνου πόκας,  
 ἧ ἔς Κερβερίου, ἧ ἔς κόρακας, ἧ πὶ Ταίναρον;  
 ΔΙ. ἐγώ.  
 ΧΑ. ταχέως ἔμβαινε.  
 ΔΙ. ποῖ στήσιν δοκεῖς;  
 ἐς κόρακας ὄντως;  
 ΧΑ. ναὶ μὰ Δία, σοῦ γ' εἵνεκα.  
 ἔμβαινε δῆ.  
 ΔΙ. παῖ, δεῦρο.  
 ΧΑ. δοῦλον οὐκ ἄγω, 190  
 εἰ μὴ νευαυμάχηκε τὴν περὶ τῶν κρεῶν.  
 ΞΑ. μὰ τὸν Δι', οὐ γὰρ ἀλλ' ἔτυχον ὀφθαλμῶν.  
 ΧΑ. οὐκουν περιθρέξει δῆτα τὴν λίμνην κύκλῳ;  
 ΞΑ. ποῦ δῆτ' ἀναμενῶ;  
 ΧΑ. παρὰ τὸν Αὐαίνου λίθον,  
 ἐπὶ ταῖς ἀναπαύλαις.  
 ΔΙ. μανθάνεις;  
 ΞΑ. πάνυ μανθάνω. 195  
 ὅμοι κακοδαίμων, τῷ ξυνέτυχον ἐξιών;  
 ΧΑ. κάβιζ' ἐπὶ κώπην. εἰ τις ἔτι πλεῖ, σπευδέτω.  
 οὗτος, τί ποιεῖς;  
 ΔΙ. ὅ τι ποιῶ; τί δ' ἄλλο γ' ἢ  
 ἴζω πὶ κώπην, οὐπερ ἐκέλευές με σύ;  
 ΧΑ. οὐκουν καθεδεῖ δῆτ' ἐνθαδί, γάστρων;

\* "The equivalent of Nothingness": R.

† One of the supposed entrances to the underworld.

‡ ἐς κόρακας was in regular use as a malediction; cf. 607.

§ A litigant, contending for his rights as a freeborn citizen,

## THE FROGS, 182-200

- Whereof he spake, and yon's the ferry-boat.  
 XA. Poseidon, yes, and that old fellow's Charon.  
 DI. Charon ! O welcome, Charon ! welcome, Charon !  
 CH. Who's for the Rest from every pain and ill ?  
 Who's for the Lethe's plain ? the Donkey-shearings <sup>a</sup> ?  
 Who's for Cerberia ? Taenarum <sup>b</sup> ? or the Ravens <sup>c</sup> ?  
 DI. I.  
 CH. Hurry in.  
 DI. But where are you going really ?  
 In truth to the Ravens ?  
 CH. Aye, for your behoof.  
 Step in.  
 DI. (To Xa.) Now, lad.  
 CH. A slave ? I take no slave,  
 Unless he has fought for his bodyrights at sea.<sup>d</sup>  
 XA. I couldn't go. I'd got the eye-disease.  
 CH. Then fetch a circuit round about the lake.  
 XA. Where must I wait ?  
 CH. Beside the Withering stone,  
 Hard by the Rest.  
 DI. You understand ?  
 XA. Too well.  
 O, what ill omen crossed me as I started !  
 CH. (To Di.) Sit to the oar. (Calling) Who else for the  
 boat ? Be quick.  
 (To Di.) Hi ! what are you doing ?  
 DI. What am I doing ? Sitting  
 On to the oar.<sup>e</sup> You told me to, yourself.  
 CH. Now sit you there, you little Potgut.

was said *περὶ τοῦ σώματος ἀγωνίζεσθαι*, and the slaves who fought at Arginusae (see Introduction) are said to have "fought for their flesh," i.e. to become owners of it. Cf. the phrase *ὁ λαγὼς τὸν περὶ τῶν κρέων τρέχῃ*, and the full discussion in Rogers's *Introd.* pp. xi, xii.

<sup>a</sup> Dionysus mistakes Charon's *ἐπὶ κόπῃ*, and sits on the oar.

# ARISTOPHANES

ΔΙ.	ἰδοῦ.	200
ΧΑ.	οὔκουν προβαλέῃ ὥ χεῖρε κἀκτενεῖς;	
ΔΙ.	ἰδοῦ.	
ΧΑ.	οὐ μὴ φλυαρήσεις ἔχων, ἀλλ' ἀντιβὰς ἐλᾷς προθύμως;	
ΔΙ.	κᾶτα πῶς δυνήσομαι, ἄπειρος, ἀθαλάττωτος, ἀσαλαμίνιος ὤν, εἴτ' ἐλαύνειν;	
ΧΑ.	ῥᾶσθ' ἀκούσει γὰρ μέλη κάλυστ', ἐπειδὰν ἐμβάλης ἄπαξ.	205
ΔΙ.	τίνων;	
ΧΑ.	βατράχων κύκνων θαυμαστά.	
ΔΙ.	κατακέλευε δῆ.	
ΧΑ.	ὥπ ὅπ ὥπ ὅπ.	
ΒΑΤΡΑΧΟΙ.	βρεκεκεκέξ κοᾶξ κοᾶξ, βρεκεκεκέξ κοᾶξ κοᾶξ, λιμναῖα κρηνῶν τέκνα, ξύναυλον ὕμνων βοᾶν φθεγξώμεθ', εὐγερν ἐμὰν αἰοιδάν, κοᾶξ κοᾶξ, ἦν ἀμφὶ Νυσήιον Διὸς Διώνυσον ἐν Λίμναις ἰαχήσαμεν, ἦνίχ' ὁ κραιπαλόκωμος τοῖς ἱεροῖσι Χύτροισι χωρεῖ κατ' ἐμὸν τέμενος λαῶν ὄχλος. βρεκεκεκέξ κοᾶξ κοᾶξ.	210
ΔΙ.	ἐγὼ δέ γ' ἀλγεῖν ἄρχομαι	215
ΔΙ.		220

\* i.e. a man who, living in Salamis, would be used to rowing over to Athens.

<sup>b</sup> The ghosts of the dead frogs sing in the Acherusian lake

# THE FROGS, 200-221

- DI. So ?  
 CH. Now stretch your arms full length before you.  
 DI. So ?  
 CH. Come, don't keep fooling ; plant your feet, and now  
 Pull with a will.  
 DI. Why, how am *I* to pull ?  
 I'm not an oarsman, seaman, Salaminian.<sup>a</sup>  
 I can't !  
 CH. You can. Just dip your oar in once,  
 You'll hear the loveliest timing songs.  
 DI. What from ?  
 CH. Frog-swans, most wonderful.  
 DI. Then give the word.  
 CH. Heave ahoy ! heave ahoy !  
 FROGS. Brekekekex, ko-ax, ko-ax,<sup>b</sup>  
 Brekekekex, ko-ax, ko-ax !  
 We children of the fountain and the lake  
 Let us wake  
 Our full choir-shout, as the flutes are ringing out,  
 Our symphony of clear-voiced song.  
 The song we used to love in the Marshland<sup>c</sup> up above,  
 In praise of Dionysus to produce,  
 Of Nysaeon Dionysus, son of Zeus,  
 When the revel-tipsy throng, all crapulous and gay,  
 To our precinct reeled along on the holy Pitcher day,  
 Brekekekex, ko-ax, ko-ax.  
 DI. O, dear ! O, dear ! now I declare

the tunes which, when alive, they had sung in the Marshland (cf. 216 n.) of Athens. For authorities to show that Aristophanes reproduces the exact sound made by frogs in Greece see R.

<sup>a</sup> The district called *Δίψαι* was adjacent to the Acropolis and close to the Theatre. It contained the temple of Dionysus, where Thucydides (ii. 15) tells us the older Dionysia were celebrated on the twelfth day of Anthesterion. The *Χύτροι* was the name given later to the third day of this festival; cf. *A.* 1076.



# ARISTOPHANES

	τὸν ὄρρον, ὦ κοᾶξ κοᾶξ.	
BA.	βρεκεκεκέξ κοᾶξ κοᾶξ.	225
ΔΙ.	ὕμιν δ' ἴσως οὐδὲν μέλει.	
BA.	βρεκεκεκέξ κοᾶξ κοᾶξ.	
ΔΙ.	ἀλλ' ἐξόλοισθ' αὐτῷ κοᾶξ· οὐδὲν γάρ ἐστ' ἀλλ' ἢ κοᾶξ.	
BA.	εἰκότως γ', ὦ πολλὰ πράτ- των· ἐμέ γάρ ἔστερξαν εὐλυροί τε Μοῦσαι καὶ κεροβάτας Πάν, ὁ καλαμόφθογγαπαίζων· προσεπιτέρπεται δ' ὁ φορμικτὰς Ἀπόλλων, ἔνεκα δόνακος, ὃν ὑπολύριον ἔνυδρον ἐν λίμναις τρέφω.	230
	βρεκεκεκέξ κοᾶξ κοᾶξ.	235
ΔΙ.	ἐγὼ δὲ φλυκταίνας γ' ἔχω, χὼ πρωκτὸς ἰδίει πάλαι, κᾶτ' αὐτίκ' ἐγκύψας ἐρεῖ βρεκεκεκέξ κοᾶξ κοᾶξ. ἀλλ', ὦ φιλωδὸν γένος, παύσασθε.	240
BA.	μᾶλλον μὲν οὖν φθεγξόμεσθ', εἰ δὴ ποτ' εὐ- ηλίοις ἐν ἡμέραισιν ἡλάμεσθα διὰ κυπείρου καὶ φλέω, χαίροντες ὠδῆς πολυκολύμβοισιν μέλεσσιν, ἢ Διὸς φεύγοντες ὄμβρον ἔνυδρον ἐν βυθῷ χορείαν αἰόλαν ἐφθεγξάμεσθα πομφολυγοπαφλάσμασιν.	245
BA. καὶ ΔΙ.	βρεκεκεκέξ κοᾶξ κοᾶξ.	250

\* Made by Pan into a pan-pipe, and also used in the construction of a lyre: see *Hymn to Hermes*, 41-51.

# THE FROGS, 224-250

- I've got a bump upon my rump,  
 FR. Brekekekex, ko-ax, ko-ax.  
 DI. But you, perchance, don't care.  
 FR. Brekekekex, ko-ax, ko-ax.  
 DI. Hang you, and your ko-axing too !  
 There's nothing but ko-ax with you  
 FR. That is right, Mr. Busybody, right !  
 For the Muses of the lyre love us well ;  
 And hornfoot Pan who plays  
 on the pipe his jocund lays ;  
 And Apollo, Harper bright,  
 in our Chorus takes delight ;  
 For the strong reed's <sup>a</sup> sake  
 which I grow within my lake  
 To be girdled in his lyre's deep shell.  
 Brekekekex, ko-ax, ko-ax.  
 DI. My hands are blistered very sore ;  
 My stern below is sweltering so,  
 'Twill soon, I know, upturn and roar  
 Brekekekex, ko-ax, ko-ax.  
 O tuneful race, O pray give o'er,  
 O sing no more.  
 FR. Ah, no ! ah, no !  
 Loud and louder our chant must flow.  
 Sing if ever ye sang of yore,  
 When in sunny and glorious days  
 Through the rushes and marsh-flags springing  
 On we swept, in the joy of singing  
 Myriad-diving roundelays.  
 Or when fleeing the storm, we went  
 Down to the depths, and our choral song  
 Wildly raised to a loud and long  
 Bubble-bursting accompaniment.  
 FR. & DI. Brekekekex, ko-ax, ko-ax.

# ARISTOPHANES

- ΔΙ. τουτὶ παρ' ὑμῶν λαμβάνω.  
 ΒΑ. δεινὰ τᾶρα πεισόμεσθα.  
 ΔΙ. δεινότερα δ' ἔγωγ', ἐλαύνων  
 εἰ διαρραγήσομαι. 255
- ΒΑ. καὶ ΔΙ. βρεκεκεκέξ κοᾶξ κοᾶξ.  
 ΔΙ. οἰμῶζετ'· οὐ γάρ μοι μέλει.  
 ΒΑ. ἀλλὰ μὴν κεκραξόμεσθά γ'  
 ὅποσον ἢ φάρυγξ ἂν ἡμῶν  
 χανδάνῃ δι' ἡμέρας 260
- ΒΑ. καὶ ΔΙ. βρεκεκεκέξ κοᾶξ κοᾶξ.  
 ΔΙ. τούτῳ γὰρ οὐ νικήσετε.  
 ΒΑ. οὐδὲ μὴν ἡμᾶς οὐ πάντως.  
 ΔΙ. οὐδὲ μὴν ὑμεῖς γ' ἐμέ.  
 οὐδέποτε· κεκράξομαι γάρ,  
 265  
 καὶ με δέῃ δι' ἡμέρας,  
 ἕως ἂν ὑμῶν ἐπικρατήσω τοῦ κοᾶξ,  
 βρεκεκεκέξ κοᾶξ κοᾶξ.  
 ἔμελλον ἄρα παύσειν ποθ' ὑμᾶς τοῦ κοᾶξ.
- ΧΑ. ὦ παῦε παῦε, παραβαλοῦ τῷ κωπίῳ.  
 ἔκβαιν', ἀπόδος τὸν ναῦλον.
- ΔΙ. ἔχε δὴ τῷβολῷ. 270  
 ὁ Ξανθίας· ποῦ Ξανθίας; ἡ Ξανθίας;  
 ΞΑ. ἰαυ.  
 ΔΙ. βάδιζε δεῦρο.  
 ΞΑ. χαῖρ', ὦ δέσποτα.  
 ΔΙ. τί ἐστὶ τᾶνταυθί;  
 ΞΑ. σκότος καὶ βόρβορος.  
 ΔΙ. κατείδες οὖν που τοὺς πατραλοίας αὐτόθι  
 καὶ τοὺς ἐπιώρκους, οὓς ἔλεγεν ἡμῖν;  
 ΞΑ. οὐδ' οὐ; 275  
 ΔΙ. νῆ τὸν Ποσειδῶ ἔγωγε, καὶ νυνὶ γ' ὄρω.  
 ἄγε δῆ, τί δρώμεν;

# THE FROGS, 252-277

- DI. This timing song I take from you.  
 FR. That's a dreadful thing to do.  
 DI. Much more dreadful, if I row  
 Till I burst myself, I trow.  
 FR. and DI. Brekekekex, ko-ax, ko-ax.  
 DI. Go, hang yourselves ; for what care I ?  
 FR. All the same we'll shout and cry,  
 Stretching all our throats with song,  
 Shouting, crying, all day long,  
 FR. and DI. Brekekekex, ko-ax, ko-ax.  
 DI. In this you'll never, never win.  
 FR. This you shall not beat us in.  
 DI. No, nor ye prevail o'er me.  
 Never ! never ! I'll my song  
 Shout, if need be, all day long,  
 Until I've learned to master your ko-ax.  
 Brekekekex, ko-ax, ko-ax.  
 I thought I'd put a stop to your ko-ax.  
 CH. Stop ! Easy ! Take the oar and push her to.  
 Now pay your fare and go.  
 DI. Here 'tis : two obols.  
 Xanthias ! where's Xanthias ? Is it Xanthias there ?  
 XA. Hoi, hoi !  
 DI. Come hither.  
 XA. Glad to meet you, master.  
 DI. What have you there ?  
 XA. Nothing but filth and darkness.  
 DI. But tell me, did you see the parricides  
 And perjured folk he mentioned ?  
 XA. Didn't you ?  
 DI. Poseidon, yes. Why look ! (*Pointing to the audience*)  
 I see them now.  
 What's the next step ?

# ARISTOPHANES

- ΞΑ. προῖέναι βέλτιστα νῶν,  
ὥς οὗτος ὁ τοπος ἐστὶν οὐ τὰ θηρία  
τὰ δειν' ἔφασκ' ἐκείως.
- ΔΙ. ὥς οἰμώζεται.  
ἡλαζονεύεθ', ἵνα φοβηθείην ἐγώ, 280  
εἰδώς με μάχιμον ὄντα, φιλοτιμούμενος.  
οὐδέν γὰρ οὕτω γαυρόν ἐσθ' ὥς Ἡρακλῆς.  
ἐγὼ δέ γ' εὐξαίμην ἂν ἐντυχεῖν τινι,  
λαβεῖν τ' ἀγώνισμ' ἄξιόν τι τῆς ὁδοῦ.
- ΞΑ. νῆ τὸν Δία. καὶ μὴν αἰσθάνομαι ψόφου τινός. 285
- ΔΙ. ποῦ ποῦ 'στιν;
- ΞΑ. ἐξόπισθεν.
- ΔΙ. ἐξόπισθ' ἴθι.
- ΞΑ. ἀλλ' ἐστὶν ἐν τῷ πρόσθε.
- ΔΙ. πρόσθε νυν ἴθι.
- ΞΑ. καὶ μὴν ὁρῶ νῆ τὸν Δία θηρίον μέγα.
- ΔΙ. ποῖόν τι;
- ΞΑ. δεινόν· παντοδαπὸν γοῦν γίνεται·  
τότε μὲν γε βοῦς, νυνὶ δ' ὄρεῦς, τότε δ' αὖ γυνή 290  
ὠραιωτάτη τις.
- ΔΙ. ποῦ 'στι; φέρ' ἐπ' αὐτὴν ἴω.
- ΞΑ. ἀλλ' οὐκέτ' αὖ γυνή 'στιν, ἀλλ' ἤδη κύων.
- ΔΙ. Ἐμπουσα τοίνυν ἐστί.
- ΞΑ. πυρὶ γοῦν λάμπεται  
ἅπαν τὸ πρόσωπον.
- ΔΙ. καὶ σκέλος χαλκοῦν ἔχει;
- ΞΑ. νῆ τὸν Ποσειδῶ, καὶ βολίτινον θάτερον, 295  
σάφ' ἴσθι.
- ΔΙ. ποῖ δῆτ' ἂν τραποίμην;
- ΞΑ. ποῖ δ' ἐγώ;

# THE FROGS, 277-296

- XA. We'd best be moving on.  
This is the spot where Heracles declared  
Those savage monsters dwell.
- DI. O hang the fellow.  
That's all his bluff : he thought to scare me off,  
The jealous dog, knowing my plucky ways.  
There's no such swaggerer lives as Heracles.  
Why, I'd like nothing better than to achieve  
Some bold adventure, worthy of our trip.
- XA. I know you would. Hallo ! I hear a noise.
- DI. Where ? what ?
- XA. Behind us, there.
- DI. Get you behind.
- XA. No, it's in front.
- DI. Get you in front directly.
- XA. And now I see the most ferocious monster.
- DI. O, what's it like ?
- XA. Like everything by turns.  
Now it's a bull : now it's a mule : and now  
The loveliest girl.
- DI. O, where ? I'll go and meet her.
- XA. It's ceased to be a girl : it's a dog now.
- DI. It is Empusa<sup>a</sup> !
- XA. Well, its face is all  
Ablaze with fire.
- DI. Has it a copper leg ?
- XA. A copper leg ? yes, one ; and one of cow dung.
- DI. O, whither shall I flee ?
- XA. O, whither I ?

<sup>a</sup> A frightful hobgoblin, noted for its incessant changes of shape.

# ARISTOPHANES

- ΔΙ. ἱερεῦ, διαφύλαξόν μ', ἵν' ὦ σοι ξυμπότης.  
 ΞΑ. ἀπολούμεθ', ὡναξ Ἑράκλεις.  
 ΔΙ. οὐ μὴ καλείς μ',  
 ὠνθρῶφ', ἱκετεύω, μηδὲ κατερεῖς τοῦνομα.  
 ΞΑ. Διόνυσσε τοῖνον.  
 ΔΙ. τοῦτό γ' ἔθ' ἦττον θατέρου. 300  
 ΞΑ. ἴθ' ἥπερ ἔρχει. δεῦρο δεῦρ', ὦ δέσποτα.  
 ΔΙ. τί δ' ἔστι;  
 ΞΑ. θάρρει· πάντ' ἀγαθὰ πεπράγαμεν,  
 ἔξεστί θ' ὥσπερ Ἑγέλοχος ἡμῶν λέγειν·  
 ἐκ κυμάτων γὰρ αὐθις αὖ γαλῆν ὄρω.  
 ἤμπουσα φρούδη.  
 ΔΙ. κατόμοσον.  
 ΞΑ. νῆ τὸν Δία. 305  
 ΔΙ. καῦθις κατόμοσον.  
 ΞΑ. νῆ Δί'.  
 ΔΙ. ὄμοσον.  
 ΞΑ. νῆ Δία.  
 οἴμοι τάλας, ὡς ὠχρίασ' αὐτὴν ἰδὼν·  
 ὁδὶ δὲ δείσας ὑπερεπυρρίασέ μου.  
 ΔΙ. οἴμοι, πόθεν μοι τὰ κακὰ ταυτὶ προσέπεσεν;  
 τίν' αἰτιάσομαι θεῶν μ' ἀπολλύναι; 310  
 αἰθέρα Διὸς δωμάτιον, ἧ χρόνου πόδα;  
 (αὐλεῖ τις ἐνδοθεν.)  
 οὗτος.  
 ΞΑ. τί ἔστιν;

<sup>a</sup> In the theatre the priest of Dionysus presided. "He sat in a conspicuous seat in the centre of the front row (the semi-circle which half surrounded the orchestra), with thirty-three honoured guests on each side. The very throne on which, in later days, he sat has been unearthed in the Athenian Theatre, and still bears the legible inscription, 'Ἱερεὺς Διονύσου Ἐλευθερέως': R. See Frontispiece.

# THE FROGS, 297-312

- DI. My priest,<sup>a</sup> protect me, and we'll sup together.  
 XA. King Heracles, we're done for.  
 DI. O, forbear,  
 Good fellow, call me anything but that.  
 XA. Well then, Dionysus.  
 DI. O, that's worse again.  
 XA. (*to the Spectre*) Aye, go thy way. O master, here,  
 come here.  
 DI. O, what's up now?  
 XA. Take courage; all's serene.  
 And, like Hegelochus, we now may say  
 "Out of the storm there comes a new fine wether."<sup>b</sup>  
 Empusa's gone.  
 DI. Swear it.  
 XA. By Zeus she is.  
 DI. Swear it again.  
 XA. By Zeus.  
 DI. Again.  
 XA. By Zeus.  
 O dear, O dear, how pale I grew to see her,  
 But *he*, from fright has yellowed me all over.<sup>c</sup>  
 DI. Ah me, whence fall these evils on my head?  
 Who is the god to blame for my destruction?  
 Air, Zeus's chamber, or the Foot of Time?<sup>d</sup>  
 (*A flute is played behind the scenes.*)  
 Hist!  
 XA. What's the matter?

<sup>b</sup> "In the *Orestes* of Euripides, the hero, recovering from a paroxysm of frenzy, says *ἐκ κυμάτων γὰρ αἰθῆς αἶ γαλήν' ὀρώ* (279), *After the storm I see afresh fine weather*. Hegelochus, who acted the part, when reciting the line made a slight involuntary pause after *γαλήν'*, so rounding it off into a complete word, as if the poet has written *γαλήν ὀρώ*, *I see a cat*": R.

<sup>c</sup> *At ille (Dionysus) prae timore in me cacavit.*

<sup>d</sup> Cf. l. 100.



# ARISTOPHANES

- ΔΙ. οὐ κατήκουσας;  
 ΞΑ. τίνος;  
 ΔΙ. αὐλῶν πνοῆς.  
 ΞΑ. ἔγωγε, καὶ δάδαν γέ με  
 αὔρα τις εἰσέπνευσε μυστικωτάτη.  
 ΔΙ. ἀλλ' ἤρεμει πτήξαντες ἀκροασώμεθα. 315  
 ΧΟΡΟΣ. Ἰαχ', ὦ Ἰαχθε.  
 Ἰαχ', ὦ Ἰαχθε.  
 ΞΑ. τοῦτ' ἔστ' ἐκεῖν', ὦ δέσποθ', οἱ μεμνημένοι  
 ἐνταῦθά που παίζουσιν, οὓς ἔφραζε νῶν.  
 ἄδουσι γοῦν τὸν Ἰαχχον ὄνπερ Διαγόρας. 320  
 ΔΙ. κάμοι δοκοῦσιν. ἤσυχίαν τοίνυν ἄγειν  
 βέλτιστόν ἐστιν, ὥς ἂν εἰδῶμεν σαφῶς.  
 ΧΟ. Ἰαχ', ὦ πολυτίμοις ἐν ἔδραις ἐνθάδε ναίων,  
 Ἰαχ', ὦ Ἰαχθε, 325  
 ἐλθέ τόνδ' ἀνὰ λεμῶνα χορεύσων,  
 ὁσίους ἐς θιασώτας,  
 πολύκαρπον μὲν τινάσσω  
 περὶ σῶ κρατὶ βρύοντα  
 στέφανον μύρτων· θρασεῖ δ' ἐγκατακρούων 330  
 ποδὶ τὴν ἀκόλαστον  
 φιλοπαίγμονα τιμῇ,  
 χαρίτων πλεῖστον ἔχουσιν μέρος, ἀγνήν, ὅσοις 335  
 ἅμα μύσταισι χορεῖαν.

<sup>a</sup> The Chorus, who had chanted the songs of the Frogs but were not seen, now approach in their proper character as the Mystic Chorus, and enter (l. 324) clothed in their robes of initiation and carrying lighted torches.

<sup>b</sup> A lyric poet.

# THE FROGS, 312-336

- DI. Didn't you hear it ?  
 XA. What ?  
 DI. The breath of flutes.  
 XA. Aye, and a whiff of torches  
 Breathed o'er me too ; a very mystic whiff.  
 DI. Then crouch we down, and mark what's going on.  
 CHORUS <sup>a</sup> (*in the distance*).  
 O Iacchus ! O Iacchus ! O Iacchus !  
 XA. I have it, master : 'tis those blessed Mystics,  
 Of whom he told us, sporting hereabouts.  
 They sing the Iacchus which Diagoras <sup>b</sup> made.  
 DI. I think so too : we had better both keep quiet  
 And so find out exactly what it is.

(*The calling forth of Iacchus.*)

- CHOR. O Iacchus ! power excelling,  
 here in stately temples <sup>c</sup> dwelling,  
 O Iacchus ! O Iacchus !  
 Come to tread this verdant level,  
 Come to dance in mystic revel,  
 Come whilst round thy forehead hurtles  
 Many a wreath of fruitful myrtles,  
 Come with wild and saucy paces  
 Mingling in our joyous dance,  
 Pure and holy, which embraces  
 all the charms of all the Graces,  
 When the mystic choirs advance.

\* *i.e.* from the Temple of the Eleusinian deities, Persephone, Demeter, and Iacchus, just within the Peiraeic gate. From it the statue of Iacchus is brought out (340), and then "the procession commences, the Chorus singing hymns to the three deities, as they pass through the Cerameicus, and out by the Eleusinian gate to the bridge over the Cephissus, where a little chaffing (*γεφυρισμός*, see 416 *seq.*) takes place, and whence they disappear from our sight on their way to the flower-enamelled Thriasian plain": R.

# ARISTOPHANES

- ΞΑ. ὦ πότνια πολυτίμητε Δήμητρος κόρη,  
ὥς ἡδὺ μοι προσέπνευσε χοιρείων κρεῶν.
- ΔΙ. οὐκουν ἀτρέμ' ἔξεις, ἦν τι καὶ χορδῆς λάβης;
- ΧΘ. ἐγείρου φλογέας λαμπάδας ἐν χειρὶ τινάσσω, [ἀντ. 340  
"Ἰακχ', ὦ "Ἰακχε,  
νυκτέρου τελετῆς φωσφόρος ἀστήρ.  
φλέγεται δὴ φλογὶ λειμῶν·  
γόνυ πάλλεται γερόντων· 345  
ἀποσεύονται δὲ λύπας  
χρονίους [ἐτών] παλαιούς τ' ἐνιαυτούς,  
ἱεράς ὑπὸ τιμῆς.  
σὺ δὲ λαμπάδι φέγγων 350  
προβάδην ἔξαγ' ἐπ' ἀνθηρόν ἔλειον δάπεδον  
χοροποιόν, μάκαρ, ἦβαν.
- εὐφημεῖν χρὴ καῖξιτασθαι τοῖς ἡμετέροισι χοροῖσιν  
ὅστις ἄπειρος τοιῶνδε λόγων, ἥ γνώμη μὴ  
καθαρεύει, 355  
ἥ γεναίων ὄργια Μουσῶν μήτ' εἶδεν μήτ' ἐχόρευσεν,  
μηδὲ Κρατίνου τοῦ ταυροφάγου γλώττης βακχεῖ  
ἐτελέσθη,  
ἥ βωμολόχοις ἔπεσιν χαίρει, μὴ 'ν καιρῷ τοῦτο  
ποιοῦσιν,  
ἥ στάσιν ἐχθρὰν μὴ καταλύει, μηδ' εὐκόλος ἐστι  
πολίταις,  
ἀλλ' ἀνεγείρει καὶ ριπίζει, κερδῶν ἰδίων ἐπιθυμῶν, 360

\* Because pigs were sacrificed at the ceremony of initiation :  
cf. *A.* 764, *P.* 374.

<sup>b</sup> The famous comic poet who in 423, at the age of ninety-six, had won a victory over the *Clouds*. He is mentioned here as a devotee of Dionysus as god both of the drama and of wine. The  
328

THE FROGS, 337-360

XA. Holy and sacred queen, Demeter's daughter,  
O, what a jolly whiff of pork breathed o'er me !<sup>a</sup>

DI. Hist! and perchance you'll get some tripe yourself.

*(The welcome to Iacchus.)*

**CHOR.** Come, arise, from sleep awaking,  
come the fiery torches shaking,

O Iacchus ! O Iacchus !

Morning Star that shinest nightly.

Lo, the mead is blazing brightly,

Age forgets its years and sadness,

Agèd knees curvet for gladness,

Lift thy flashing torches o'er us,

Marshal all thy blameless train,

Lead, O lead the way before us ;

lead the lovely youthful Chorus

To the marshy flowery plain.

*(The warning-off of the profane.)*

All evil thoughts and profane be still :

far hence, far hence from our choirs depart,

Who knows not well what the Mystics tell,

or is not holy and pure of heart ;

Who ne'er has the noble revelry learned,

or danced the dance of the Muses high ;

Or shared in the Bacchic rites which old

bull-eating Cratinus's <sup>b</sup> words supply ;

Who vulgar coarse buffoonery loves,

though all untimely the jests they make ;

Or lives not easy and kind with all,

or kindling faction forbears to slake,

But fans the fire, from a base desire

some pitiful gain for himself to reap ;

epithet *ταυροφάγος* had been applied to Dionysus by Sophocles in the *Tyro*.

# ARISTOPHANES

ἢ τῆς πόλεως χειμαζομένης ἄρχων καταδωροδοκεῖται,  
ἢ προδίδωσιν φρούριον ἢ ναῦς, ἢ τὰ πόρρητ' ἀποπέμπει  
ἐξ Αἰγίνης Θωρυκίων ὦν, εἰκοστολόγος κακοδαίμων,  
ἀσκώματα καὶ λῖνα καὶ πίτταν διαπέμπων εἰς Ἐπί-  
δαυρον,

ἢ χρήματα ταῖς τῶν ἀντιπάλων ναυσὶν παρέχειν τινὰ  
πεῖθει, 365

ἢ κατατιλᾷ τῶν Ἑκαταίων, κυκλίοισι χοροῖσιν ὑπάδων,  
ἢ τοὺς μισθοὺς τῶν ποιητῶν ῥήτωρ ὦν εἴτ' ἀποτρώγει,  
κωμωδηθεῖς ἐν ταῖς πατρίοις τελεταῖς ταῖς τοῦ Διο-  
νύσου·

τοισίδ' ἀπαυδῶ καῦθις ἀπαυδῶ καῦθις τὸ τρίτον μάλ'  
ἀπαυδῶ

ἐξίστασθαι μύσταισι χοροῖς· ὑμεῖς δ' ἀνεγείρετε μολπὴν 370  
καὶ παννυχίδας τὰς ἡμετέρας, αἱ τῇδε πρέπουσιν ἑορτῇ.

χώρει νῦν πᾶς ἀνδρείως [στρ. α'.

εἰς τοὺς εὐανθεῖς κόλπους

λειμώνων ἐγκρούων

κάπνισκώπτων

καὶ παίζων καὶ χλευάζων.

375

ἡρίσθηται δ' ἐξαρκούντως.

\* Unknown except for what is said of him here.

<sup>b</sup> Probably a 5 per cent duty on exports and imports imposed by Athens on the subject allies during the siege of Syracuse; Thuc. vii. 28.

<sup>c</sup> Κινησίας τοῦτο πεποιήκε: Schol. The Ἑκαταῖα were little shrines or symbols of Hecate erected at house-doors, cross-ways, etc.; cf. W. 804.

## THE FROGS, 361-376

Or takes, in office, his gifts and bribes,  
                    while the city is tossed on the stormy deep ;  
Who fort or fleet to the foe betrays ;  
                    or, a vile Thorycion,<sup>a</sup> ships away  
Forbidden stores from Aegina's shores,  
                    to Epidaurus across the Bay  
Transmitting oar-pads and sails and tar,  
                    that curst collector of five per cents<sup>b</sup> ;  
The knave who tries to procure supplies  
                    for the use of the enemy's armaments ;  
The Cyclian singer<sup>c</sup> who dares befoul  
                    the Lady Hecate's wayside shrine ;  
The public speaker who once lampooned  
                    in our Bacchic feasts would, with heart malign,  
Keep nibbling away the Comedians' pay<sup>d</sup> ;--  
                    to these I utter my warning cry,  
I charge them once, I charge them twice,  
                    I charge them thrice, that they draw not nigh  
To the sacred dance of the Mystic choir.  
                    But ye, my comrades, awake the song,  
The night-long revels of joy and mirth  
                    which ever of right to our feast belong.

*(The start of the procession.)*

Advance, true hearts, advance !  
On to the gladsome bowers,  
On to the sward, with flowers  
            Embosomed bright !  
March on with jest, and jeer, and dance,  
Full well ye've supped to-night.

<sup>a</sup> Money-payments made by the State to the three competing comedians.

# ARISTOPHANES

ἀλλ' ἔμβα χῶπως ἀρεῖς  
τὴν Σώτειραν γενναίως  
τῇ φωνῇ μολπάζων,  
ἢ τὴν χώραν 380  
σώζειν φῆσ' ἐς τὰς ὥρας,  
κἂν Θωρυκίων μὴ βούληται.

ἄγε νῦν ἑτέραν ὕμνων ἰδέαν τὴν καρποφόρον βασιλείαν,  
Δήμητρα θεάν, ἐπικοσμοῦντες ζαθέοις μολπαῖς κελαδεῖτε.

Δήμητερ, ἀγνῶν ὀργίων [στρ. β'.  
ἄνασσα, συμπαραστάτει, 385  
καὶ σῶζε τὸν σαυτῆς χορόν·  
καί μ' ἀσφαλῶς πανήμερον  
παῖσαί τε καὶ χορεῦσαι·  
καὶ πολλὰ μὲν γέλοιά μ' εἰ- [ἀντ. β'.  
πεῖν, πολλὰ δὲ σπουδαῖα, καὶ 390  
τῆς σῆς ἑορτῆς ἀξίως  
παίσαντα καὶ σκώψαντα νι-  
κήσαντα ταισιεύσθαι.

ἀλλ' εἰα  
νῦν καὶ τὸν ὥραῖον θεὸν παρακαλεῖτε δεῦρο 395  
ᾠδαῖσι, τὸν ξυνέμπορον τῆσδε τῆς χορείας.

Ἰακχε πολυτίμητε, μέλος ἑορτῆς  
ἦδιστον εὐράν, δεῦρο συνακολουθεῖ  
πρὸς τὴν θεὸν  
καὶ δεῖξον ὥς ἄνευ πόνου 400  
πολλὴν ὁδὸν περαίνεις.  
Ἰακχε φιλοχορευτά, συμπρόπεμπέ με.

\* The distance from Athens to Eleusis was slightly over twelve miles.

**THE FROGS, 377-402**

*(The processional hymn to Persephone.)*

March, chanting loud your lays,  
Your hearts and voices raising,  
The Saviour goddess praising  
Who vows she'll still  
Our city save to endless days,  
Whate'er Thorycion's will.

Break off the measure, and change the time ;  
and now with chanting and hymns adorn  
Demeter, goddess mighty and high,  
the harvest-queen, the giver of corn.

(The processional hymn to Demeter.)

O Lady, over our rites presiding,  
Preserve and succour thy choral throng,  
And grant us all, in thy help confiding,  
To dance and revel the whole day long ;  
AND MUCH in earnest, and much in jest,  
Worthy thy feast, may we speak therein.  
And when we have bantered and laughed our best,  
The victor's wreath be it ours to win.

Call we now the youthful god,  
call him hither without delay,  
Him who travels amongst his chorus,  
dancing along on the Sacred Way.

*(The processional hymn to Iacchus.)*

O, come with the joy of thy festival song,  
O, come to the goddess, O, mix with our throng  
Untired, though the journey be never so long.<sup>a</sup>  
O Lord of the frolic and dance,  
Iacchus, beside me advance !



## ARISTOPHANES

σὺ γὰρ κατεσχίσω μὲν ἐπὶ γέλωτι  
 κάπ' εὐτελείᾳ τόν τε σανδαλίσκον 405  
 καὶ τὸ ῥάκος,  
 κάξευρες ὥστ' ἀξημίους  
 παίζειν τε καὶ χορεύειν.  
 Ἰακχε φιλοχορευτά, συμπρόπεμπέ με.  
 καὶ γὰρ παραβλέψας τι μειρακίσκης  
 νῦν δὴ κατείδον, καὶ μάλ' εὐπροσώπου, 410  
 συμπαιστρίας  
 χιτωνίου παραρραγέν-  
 τος τιθβίον προκίψαν.  
 Ἰακχε φιλοχορευτά, συμπρόπεμπέ με.

ΔΙ. ἐγὼ δ' αἶε πως φιλακόλουθός εἰμι καὶ μετ' αὐτῆς  
 παίζων χορεύειν βούλομαι.

ΞΑ. κάγωγε πρὸς. 415

ΧΟ. βούλεσθε δῆτα κωμῇ  
 σκάψωμεν Ἀρχέδημον;  
 ὃς ἐπτέτης ὢν οὐκ ἔφυσε φράτορας,  
 νυνὶ δὲ δημαγωγεῖ  
 ἐν τοῖς ἄνω νεκροῖσι, 420  
 κάσιν τὰ πρῶτα τῆς ἐκεῖ μοχθηρίας.  
 τὸν Κλεισθένη δ' ἀκούω  
 ἐν ταῖς ταφαῖσι πρωκτὸν  
 τίλλειν ἑαυτοῦ καὶ σπαράττειν τὰς γνάθους·  
 κάκοπτετ' ἐγκεκυφώς, 425  
 κάκλαε, κάκεκράγει  
 Σεβῖνον, ὅστις ἐστὶν ἀναφλύστιος.

\* Called "the blear-eyed," 588, and evidently of alien birth.  
 "But the present attack is really due to the fact that he was the  
 first to commence hostilities against the victorious generals at  
 384

THE FROGS, 404-427

For fun, and for cheapness, our dress thou hast rent,  
Through thee we may dance to the top of our bent,  
Reviling, and jeering, and none will resent.

O Lord of the frolic and dance,

Iacchus, beside me advance !

A sweet pretty girl I observed in the show,  
Her robe had been torn in the scuffle, and lo,  
There peeped through the tatters a bosom of snow.

O Lord of the frolic and dance,

Iacchus, beside me advance !

DI. Wouldn't I like to follow on, and try  
A little sport and dancing?

XA. Wouldn't I?

*(The banter at the bridge of Cephisus.)*

CHOR. Shall we all a merry joke

At Archedemus<sup>a</sup> poke,

Who has not cut his guildsmen yet,<sup>b</sup> though seven years old ;

Yet up among the dead

He is demagogue and head,

And contrives the topmost place of the rascaldom  
to hold?

And Cleisthenes, they say,

Is among the tombs all day,

Bewailing for his lover with a lamentable whine.

Arginusae": R. Cf. Xen. *Hell.* i. 7. 2, where he is described as  
τότε προεστηκώς ἐν Ἀθήναις.

<sup>b</sup> οὐκ ἐ. φράτορας, i.e. had been unable to prove his right to Athenian citizenship and so become a member of a φρατρία. But φράτορας is a surprise for φραστήρας "age-teeth," or the second set which a child should cut at the age of seven; cf. Pliny, *N.H.* vii. 15.

# ARISTOPHANES

- καὶ Καλλίαν γέ φασι  
τουτόν τόν Ἴπποβίνου  
κύσθου λεοντῆν ναυμαχεῖν ἐνημμένον. 430
- ΔΙ. ἔχουτ' ἂν οὖν φράσαι νῶν,  
Πλούτων ὅπου νθάδ' οἰκεῖ;  
ξένω γάρ ἐσμεν ἀρτίως ἀφιγμένω.
- ΧΘ. μηδὲν μακρὰν ἀπέλθης,  
μηδ' αὖθις ἐπανέρη με, 435  
ἀλλ' ἴσθ' ἐπ' αὐτὴν τὴν θύραν ἀφιγμένος.
- ΔΙ. αἶροι' ἂν αὖθις, ὦ παῦ.  
ΞΑ. τουτὶ τί ἦν τὸ πρᾶγμα  
ἀλλ' ἦ Διὸς Κόρινθος ἐν τοῖς στρώμασιν;
- ΧΘ. χωρεῖτε 440  
νῦν ἱερὸν ἀνὰ κύκλον θεᾶς, ἀνθοφόρον ἂν' ἄλλος  
παίζοντες οἷς μετουσία θεοφιλοῦς ἐορτῆς.  
ἐγὼ δὲ σὺν ταῖσιν κόραις εἶμι καὶ γυναιξίν, 445  
οὐ παννυχίζουσιν θεᾶ, φέγγος ἱερὸν οὔσων.  
χωρῶμεν ἐς πολυρρόδους λειμῶνας ἀνθεμῶδεις, [στρ.  
τὸν ἡμέτερον τρόπον, 450  
τὸν καλλιχωρώτατον,  
παίζοντες, ὃν ὀλβιαὶ  
Μοῖραι ξυνάγουσιν.

\* A spendthrift and debauchee (cf. B. 285), son of Hipponicus, for which, because of his character, A. substitutes Ἴπποβίνος = ἱππόπορος (τὸ δὲ ἵππος πολλαχού ἐπὶ τοῦ μεγάλου λαμβάνουσιν: Schol.).

† A proverbial expression applied to tedious repetition, as here, or high-flown language. Κόρινθος, son of Zeus, was the eponymous Founder of Corinth, and Διὸς Κόρινθος was a phrase 336

## THE FROGS, 423-454

- And Callias,<sup>a</sup> I'm told,  
Has become a sailor bold,  
And casts a lion's hide o'er his members feminine.
- DI. Can any of you tell  
Where Pluto here may dwell,  
For we, sirs, are two strangers who were never here  
before?
- CHOR. O, then no further stray,  
Nor again inquire the way,  
For know that ye have journeyed to his very entrance-  
door.
- DI. Take up the wraps, my lad.
- XA. Now is not this too bad?  
Like "Zeus's Corinth,"<sup>b</sup> he "the wraps" keeps  
saying o'er and o'er.
- CHOR. Now wheel your sacred dances through the glade  
with flowers bedight,  
All ye who are partakers of the holy festal rite;  
And I will with the women and the holy maidens go  
Where they keep the nightly vigil, an auspicious light  
to show.

*(The departure for the Thriasian Plain.)*

Now haste we to the roses,  
And the meadows full of posies,  
Now haste we to the meadows  
In our own old way,  
In choral dances blending,  
In dances never ending,  
Which only for the holy  
The Destinies array.

too much harped on by Corinthian orators. But in connexion with "the rugs" there is also a reference to *ἀ κόπεις* as in *C.* 710.

# ARISTOPHANES

μόνοις γὰρ ἡμῖν ἥλιος καὶ φέγγος ἰλαρόν ἐστιν, [ἀντ.  
 ὅσοι μεμυήμεθ' εὐ- 456  
 σεβῇ τε διττομεν  
 τρόπον περὶ τοὺς ξένους  
 καὶ τοὺς ἰδιώτας.

ΔΙ. ἄγε δὴ τίνα τρόπον τὴν θύραν κόψω; τίνα; 460  
 πῶς ἐνθάδ' ἄρα κόπτουσιν οὐπιχώριοι;

ΞΑ. οὐ μὴ διατρίψεις, ἀλλὰ γεῦσαι τῆς θύρας,  
 καθ' Ἡρακλέα τὸ σχῆμα καὶ τὸ λῆμ' ἔχων;

ΔΙ. παῖ παῖ.

ΛΙΑΚΟΞ. τίς οὗτος;

ΔΙ. Ἡρακλῆς ὁ καρτερός.

ΛΙΑ. ὦ βδελυρὲ κἀναίσχυντε καὶ τολμηρὲ σὺ 465

καὶ μιὰ καὶ παμμίαρε καὶ μιαιώτατε,  
 ὃς τὸν κύν' ἡμῶν ἐξελάσας τὸν Κέρβερον

ἀπῆξας ἄγχων ἀποδρὰς ὥχου λαβῶν,  
 ὃν ἐγὼ φύλαττον. ἀλλὰ νῦν ἔχει μέσος·

τοῖα Στυγὸς σε μελανοκάρδιος πέτρα 470

Ἀχερόντιός τε σκόπελος αἵματοσταγῆς  
 φρουροῦσι, Κωκυτοῦ τε περίδρομοι κύνες,

Ἐχιδνά θ' ἑκατογκέφαλος, ἥ τὰ σπλάγχνα σου  
 διασπαράζει, πλευμόνων τ' ἀνθάβεται

Ταρτησίᾳ Μύραινα· τῶ νεφρῶ δέ σου 475

αὐτοῖσις ἐντέροις ἡματωμένῳ

διασπᾶσονται Γοργόνες Τιθράσιαι,

ἐφ' ᾧ ἐγὼ δρομαῖον ὀρμήσω πόδα.

\* Usually with Minos and Rhadamanthus one of the three judges of the dead, but here acting as door-keeper in the hall of Pluto.

<sup>b</sup> It is needless to inquire what "Styx's rock," or the "peak of A." exactly is; Aeacus merely wishes to frighten Dionysus: the rocks of Styx and Acheron shall shut him in, whilst the

## THE FROGS, 455-478

O, happy mystic chorus,  
The blessed sunshine o'er us  
On us alone is smiling,  
    In its soft sweet light :  
On us who strove for ever  
With holy, pure endeavour,  
Alike by friend and stranger  
    To guide our steps aright.

- DI. What's the right way to knock ? I wonder how  
The natives here are wont to knock at doors.
- XA. No dawdling : taste the door. You've got, remember,  
The lion-hide and pride of Heracles.
- DI. Boy ! boy !
- AEACUS.<sup>a</sup> Who's there ?
- DI. I, Heracles the strong !
- AE. O, you most shameless desperate ruffian, you !  
O, villain, villain, arrant vilest villain !  
Who seized our Cerberus by the throat, and fled,  
And ran, and rushed, and bolted, haling off  
The dog, my charge ! But now I've got thee fast.  
So close the Styx's inky-hearted rock,<sup>b</sup>  
The blood-bedabbled peak of Acheron  
Shall hem thee in : the hell-hounds of Cocytus  
Prowl round thee ; whilst the hundred-headed Asp  
Shall rive thy heart-strings : the Tartesian Lamprey<sup>c</sup>  
Prey on thy lungs : and those Tithrasian Gorgons  
Mangle and tear thy kidneys, mauling them,  
Entrails and all, into one bloody mash.  
I'll speed a running foot to fetch them hither.

Furies are ever running round, like hell-hounds, to make sure that he does not escape : and the Asp, the Lamprey, and the Gorgons are savagely devouring his vitals " : R.

<sup>c</sup> The words have a terrible sound (*cf.* *Tátrapos* and *Ἐχίδρα*), but in fact the "Tartesian Lamprey" was a noted delicacy.

# ARISTOPHANES

- ΞΑ. οὗτος, τί δέδρακας;  
 ΔΙ. ἐγκέχοδα· κάλει θεόν.  
 ΞΑ. ὦ καταγέλαστ', οὐκ οὖν ἀναστήσει ταχὺ 480  
 πρὶν τινά σ' ἰδεῖν ἀλλότριον;  
 ΔΙ. ἀλλ' ὦρακιῶ.  
 ἀλλ' οἶσε πρὸς τὴν καρδίαν μου σπογγιάν.  
 ΞΑ. ἰδὸν λαβέ. πρόσθου.  
 ΔΙ. ποῦ 'στιν;  
 ΞΑ. ὦ χρυσοὶ θεοί,  
 ἐνταῦθ' ἔχεις τὴν καρδίαν;  
 ΔΙ. δείσασα γὰρ  
 εἰς τὴν κάτω μου κοιλίαν καθείρπυσεν. 485  
 ΞΑ. ὦ δειλότατε θεῶν σὺ κἀνθρώπων.  
 ΔΙ. ἐγώ;  
 πῶς δειλός, ὅστις σπογγιὰν ᾔτησά σε;  
 οὐκ ἂν ἕτερός γ' αὐτ' εἰργάσατ' ἀνὴρ.  
 ΞΑ. ἀλλὰ τί;  
 ΔΙ. κατέκειτ' ἂν ὁσφραινόμενος, εἴπερ δειλός ἦν.  
 ἐγὼ δ' ἀνέστην καὶ προσέτ' ἀπειρησάμην. 490  
 ΞΑ. ἀνδρεΐά γ', ὦ Πόσειδον.  
 ΔΙ. οἶμαι νῆ Δία.  
 σὺ δ' οὐκ ἔδειςας τὸν ψόφον τῶν ῥημάτων  
 καὶ τὰς ἀπειλάς.  
 ΞΑ. οὐ μὰ Δι', οὐδ' ἐφρόντισα.  
 ΔΙ. ἦθι νυν, ἐπειδὴ ληματιᾶς κἀνδρείος εἶ,  
 σὺ μὲν γενοῦ γώ, τὸ ρόπαλον τουτὶ λαβὼν 495  
 καὶ τὴν λεοντῆν, εἴπερ ἀφοβόσπλαγχνος εἶ.  
 ἐγὼ δ' ἔσομαι σοι σκευοφόρος ἐν τῷ μέρει.  
 ΞΑ. φέρε δὴ ταχέως αὐτ'. οὐ γὰρ ἀλλὰ πειστέον·

\* ἐκκέχυται· κάλει θεῶν was a religious formula used by the

# THE FROGS, 479-498

- XA. Hallo ! what now ?  
 DI. I've done it : call the god.<sup>a</sup>  
 XA. Get up, you laughing-stock ; get up directly,  
 Before you're seen.  
 DI. What, I get up ? I'm fainting.  
 Please dab a sponge of water on my heart.  
 XA. Here ! Dab it on.  
 DI. Where is it ?  
 XA. Ye golden gods,<sup>b</sup>  
 Lies your heart THERE ?  
 DI. It got so terrified  
 It fluttered down into my stomach's pit.  
 XA. Cowardliest of gods and men !  
 DI. The cowardliest ? I ?  
 What I, who asked you for a sponge, a thing  
 A coward never would have done !  
 XA. What then ?  
 DI. A coward would have lain there wallowing ;  
 But I stood up, and wiped myself withal.  
 XA. Poseidon ! quite heroic.  
 DI. 'Deed I think so.  
 But weren't *you* frightened at those dreadful threats  
 And shoutings ?  
 XA. Frightened ? Not a bit. I cared not.  
 DI. Come then, if you're so *very* brave a man,  
 Will you be I, and take the hero's club  
 And lion's skin, since you're so monstrous plucky ?  
 And I'll be now the slave, and bear the luggage.  
 XA. Hand them across. I cannot choose but take them.

Mystic when the final libation had been "poured out" and the god was summoned to come forth ; cf. 323. Here *ἐγκέχοδα*, *cacavi*, is substituted for the first word.

<sup>b</sup> Rogers here translates the old arrangement of the line  
 Ε. ἰδοὺ λαβέ. Δ. πρόσθου. Ε. τοῦ στυν' ὦ . . . At "There" D.  
 takes the hand of X. καὶ ἐπ' ἵθυσιν εἰς τὸν πρῶτον : Schol.



# ARISTOPHANES

- καὶ βλέψον εἰς τὸν Ἡρακλειοξανθίαν,  
εἰ δειλὸς ἔσομαι καὶ κατὰ σέ τὸ λῆμ' ἔχων. 500
- ΔΙ. μὰ Δι' ἄλλ' ἀληθῶς οὐκ Μελίτης μαστιγίας.  
φέρει νυν, ἐγὼ τὰ στρώματ' αἶρωμαι ταδί.
- ΘΕΡΑΠΑΙΝΑ. ὦ φίλταθ' ἦκεις Ἡράκλεις; δεῦρ' εἵσιθι.  
ἦ γὰρ θεὸς σ' ὥς ἐπύθεθ' ἦκοντ', εὐθέως  
ἔπεττεν ἄρτους, ἦψε κατερικτῶν χύτρας 505  
ἔττους δὺ' ἢ τρεῖς, βοῦν ἀπηνθράκιζ' ὅλον,  
πλακοῦντας ἅπτα, κολλάβους. ἄλλ' εἵσιθι.
- ΞΑ. κάλλιστ', ἐπαινῶ.
- ΘΕ. μὰ τὸν Ἀπόλλω οὐ μὴ σ' ἐγὼ  
περιόψομαπελθόντ', ἐπεὶ τοι καὶ κρέα  
ἀνέβραπτεν ὀρνίθεια, καὶ τραγήματα 510  
ἔφρουγε, κῶνον ἀνεκεράννυ γλυκύτατον.  
ἄλλ' εἵσιθ' ἄμ' ἐμοί.
- ΞΑ. πάννυ καλῶς.
- ΘΕ. ληρεῖς ἔχων.  
οὐ γὰρ σ' ἀφήσω. καὶ γὰρ αὐλητρίς γέ σοι  
ἦδη ἔσθ' ὠραιοτάτη κῶρχηστρίδες  
ἕτεραι δὺ' ἢ τρεῖς.
- ΞΑ. πῶς λέγεις; ὀρχηστρίδες; 515
- ΘΕ. ἡβυλλιώσαι κάρτι παρατετιλμέναι.  
ἄλλ' εἵσιθ', ὥς ὁ μάγειρος ἦδη τὰ τεμάχη  
ἔμελλ' ἀφαιρεῖν χῆ τράπεζ' εἰσῆρετο.
- ΞΑ. ἴθι νυν, φράσον πρῶτιστα ταῖς ὀρχηστρίσιν  
ταῖς ἔνδον οὔσαις αὐτὸς ὥς εἰσέρχομαι. 520  
ὁ παῖς, ἀκολουθεῖ δεῦρο τὰ σκευὴ φέρων.
- ΔΙ. ἐπίσχες οὗτος. οὐ τί που σπουδὴν ποιεῖ,  
ὅτι σε παίζων Ἡρακλέα γ' ἐσκεύασα;  
οὐ μὴ φλυαρήσεις ἔχων, ὦ Ξανθία,  
ἄλλ' ἀράμενος οὔσεις πάλιν τὰ στρώματα; 525

\* Melite was a deme adjoining Collytus and the Cerameicus,

## THE FROGS, 499-525

And now observe the Xanthio-heracles  
If I'm a coward and a sneak like you.

DI. Nay, you're the rogue from Melite's<sup>a</sup> own self.  
And I'll pick up and carry on the traps.

MAID.<sup>b</sup> O welcome, Heracles ! come in, sweetheart.  
My Lady, when they told her, set to work,  
Baked mighty loaves, boiled two or three tureens  
Of lentil soup, roasted a prime ox whole,  
Made rolls and honey-cakes. So come along.

XA. (*declining*) You are too kind.

MAID. I will not let you go.  
I will not LET you ! Why, she's stewing slices  
Of juicy bird's-flesh, and she's making comfits,  
And tempering down her richest wine. Come, dear,  
Come along in.

XA. (*still declining*) Pray thank her.

MAID. O you're jesting,  
I shall not let you off : there's such a lovely  
Flute-girl all ready, and we've two or three  
Dancing-girls also.

XA. Eh ! what ! Dancing-girls ?

MAID. Young budding virgins, freshly tired and trimmed.  
Come, dear, come in. The cook was dishing up  
The cutlets, and they are bringing in the tables.

XA. Then go you in, and tell those dancing-girls  
Of whom you spake, I'm coming in Myself.  
Pick up the traps, my lad, and follow me.

DI. Hi ! stop ! you're not in earnest, just because  
I dressed you up, in fun, as Heracles ?  
Come, don't keep fooling, Xanthias, but lift  
And carry in the traps yourself.

containing, the Scholiast says, "the most notable temple of  
Heracles the Averter of Evil."

<sup>b</sup> Enter a maid-servant of Persephone.

# ARISTOPHANES

- ΞΑ. τί δ' ἔστιν; οὐ δὴ πού μ' ἀφελέσθαι διανοεῖ  
αἰδωκας αὐτός;
- ΔΙ. οὐ τάχ', ἀλλ' ἤδη ποιῶ.  
κατάθου τὸ δέρμα.
- ΞΑ. ταῦτ' ἐγὼ μαρτύρομαι  
καὶ τοῖς θεοῖσιν ἐπιτρέπω.
- ΔΙ. ποίοις θεοῖς;  
τὸ δὲ προσδοκῆσαι σ' οὐκ ἀνόητον καὶ κενὸν 53)  
ὥς δοῦλος ὦν καὶ θνητὸς Ἀλκμήνης ἔσει;
- ΞΑ. ἀμέλει, καλῶς· ἔχ' αὐτ'. ἴσως γάρ τοί ποτε  
ἐμοῦ δεηθείης ἄν, εἰ θεὸς θέλοι.
- ΧΘ. ταῦτα μὲν πρὸς ἀνδρὸς ἔστι [στρ.  
νοῦν ἔχοντος καὶ φρένας καὶ  
πολλὰ περιπεπλευκότος, 535  
μετακυλίνδειν αὐτὸν αἰεὶ  
πρὸς τὸν εὖ πράττοντα τοίχον  
μᾶλλον ἢ γεγραμμένην  
εἰκὸν' ἐστάναι, λαβόνθ' ἔν  
σχῆμα· τὸ δὲ μεταστρέφεσθαι  
πρὸς τὸ μαλθακώτερον  
δεξιοῦ πρὸς ἀνδρὸς ἔστι 540  
καὶ φύσει Θηραμένους.
- ΔΙ. οὐ γὰρ ἂν γέλοιον ἦν, εἰ  
Ἑανθίας μὲν δοῦλος ὦν ἐν  
στρώμασιν Μιλησίοις  
ἀνατετραμμένος κυνῶν ὀρ-  
χιστρίδ', εἴτ' ἤτησεν ἀμίδ', ἐ-  
γὼ δὲ πρὸς τοῦτον βλέπων  
τοῦρεβίνθου ὄραττόμην· οὐ- 545

\* The Greek has " who has sailed round many seas," and who

# THE FROGS, 526-545

- XA. Why ! what !  
You are never going to strip me of these togs  
You gave me !
- DI. Going to ? No, I'm doing it now.  
Off with that lion-skin.
- XA. Bear witness all,  
The gods shall judge between us.
- DI. Gods, indeed !  
Why, how could *you* (the vain and foolish thought !)  
A slave, a mortal, act Alcmena's son ?
- XA. All right then, take them ; maybe, if God will,  
You'll soon require my services again.

CHOR. This is the part of a dexterous clever  
Man with his wits about him ever,  
One who has travelled the world to see ;  
Always to shift, and to keep through all  
Close to the sunny side of the wall ;<sup>a</sup>  
Not like a pictured block to be,  
Standing always in one position ;  
Nay but to veer, with expedition,  
And ever to catch the favouring breeze,  
This is the part of a shrewd tactician,  
This is to be a—THERAMENES<sup>b</sup> !

- DI. Truly an exquisite joke 'twould be,  
Him with a dancing-girl to see,  
Lolling at ease on Milesian rugs ;  
Me, like a slave, beside him standing,  
Aught that he wants to his lordship handing ;  
Then as the damsel fair he hugs,  
Seeing me all on fire to embrace her,

knows how in stormy weather to shift " to the good side (τὸ ἄχρον)  
of the boat."

<sup>b</sup> The famous trimmer of Greek history, called ὁ κόβθορος, " the  
Slipper " because it could be worn on either foot ; cf. 967-970.

# ARISTOPHANES

τος δ' αὖτ' ὦν αὐτὸς πανοῦργος  
εἶδε, κατ' ἐκ τῆς γνάθου  
πύξ πατάσας μούξεκοψε  
τοὺς χοροὺς τοὺς προσθίους;

- ΠΑΝΔΟΚΕΤΤΡΙΑ Α. Πλαθάνη, Πλαθάνη, δεῦρ' ἔλθ', ὁ παν-  
οῦργος οὗτοςί,  
ὃς εἰς τὸ πανδοκεῖον εἰσελθὼν ποτε 550  
ἐκκαίδεκ' ἄρτους κατέφαγ' ἡμῶν.
- ΠΑ.Β. νῆ Δία,  
ἐκεῖνος αὐτὸς δῆτα.
- ΞΑ. κακὸν ἦκει τινί.
- ΠΑ.Α. καὶ κρέα γε πρὸς τούτοις ἀνάβραστ' εἴκοσιν  
ἀν' ἡμωβολιαῖα.
- ΞΑ. δώσει τις δίκην.
- ΠΑ.Α. καὶ τὰ σκόροδα τὰ πολλά.
- ΔΙ. ληρεῖς, ὦ γύναι, 555  
κοῦκ οἶσθ' ὅ τι λέγεις.
- ΠΑ.Α. οὐ μὲν οὖν με προσεδόκας,  
ὅτι καθόρνους εἶχες, ἂν γινῶναί σ' ἔτι;  
τί δαί; τὸ πολὺ τάριχος οὐκ εἰρηκά πω,  
μὰ Δί', οὐδὲ τὸν τυρόν γε τὸν χλωρόν, τάλαν,  
ὃν οὗτος αὐτοῖς τοῖς τάλάρσι κατήσθιεν. 560  
καῖπειτ' ἐπειδὴ τὰργύριον ἐπραττόμην,  
ἔβλεψεν εἰς ἐμέ δριμὺ κάμυκάτ' οἱ γε.
- ΞΑ. τούτου πάνυ τοῦργον, οὗτος ὁ τρόπος πανταχοῦ.
- ΠΑ.Α. καὶ τὸ ξίφος γ' ἐσπᾶτο, μαίνεσθαι δοκῶν.
- ΠΑ.Β. νῆ Δία, τάλανα.
- ΠΑ.Α. νῶ δὲ δευσάσα γέ που 565  
ἐπὶ τὴν κατήλιφ' εὐθύς ἀνεπηδήσαμεν.  
ὁ δ' ὥχετ' ἐξάσας γε τὰς ψιάθους λαβὼν.

\* Enter the keeper of a cook-shop and her partner, Plathana.

## THE FROGS, 546-567

He would perchance (for there's no man baser),  
Turning him round like a lazy lout,  
Straight on my mouth deliver a facer,  
Knocking my ivory choirmen out.

HOSTESS.<sup>a</sup> O Plathane! Plathane! Here's that naughty  
man,

That's he who got into our tavern once,  
And ate up sixteen loaves.

PLATHANE. O, so he is!  
The very man.

XA. Bad luck for somebody!

HO. O and, besides, those twenty bits of stew,  
Half-obol pieces.

XA. Somebody's going to catch it!

HO. That garlic too.

DI. Woman, you're talking nonsense.  
You don't know what you're saying.

HO. O, you thought  
I shouldn't know you with your buskins on!  
Ah, and I've not yet mentioned all that fish,  
No, nor the new-made cheese: he gulped it down,  
Baskets<sup>b</sup> and all, unlucky that we were.  
And when I just alluded to the price,  
He looked so fierce, and bellowed like a bull.

XA. Yes, that's his way: that's what he always does.

HO. O, and he drew his sword, and seemed quite mad.

PLA. O, that he did.

HO. And terrified us so

We sprang up to the cockloft, she and I.

Then out he hurled, decamping with the rugs.

<sup>b</sup> "The *τάλαρος* was a wicker-basket, in the shape of a cheese, into which the curd was introduced, and pressed until all the whey was strained out": R.

# ARISTOPHANES

- ΞΑ. καὶ τοῦτο τούτου τοῦργον. ἀλλ' ἐχρῆν τι δρᾶν.  
 ΠΑ.Α. ἴθι δὴ κάλεσον τὸν προστάτην Κλέωνά μοι.  
 ΠΑ.Β. σὺ δ' ἔμοιγ', ἔάνπερ ἐπιτύχῃς, Ὑπέρβολον, 570  
 ὦ αὐτὸν ἐπιτρίψωμεν.  
 ΠΑ.Α. ὦ μαρὰ φάρυγγ',  
 ὥς ἡδέως ἂν σου λίθω τοὺς γομφίους  
 κόπτοιμ' ἂν, οἷς μου κατέφαγες τὰ φορτία.  
 ΠΑ.Β. ἐγὼ δέ γ' ἐς τὸ βάραθρον ἐμβάλοίμ' σε.  
 ΠΑ.Α. ἐγὼ δὲ τὸν λάρυγγ' ἂν ἐκτέμοιμί σου, 575  
 δρέπανον λαβοῦσ', ὥ τὰς χόλικας κατέσπασας.  
 ἀλλ' εἴμ' ἐπὶ τὸν Κλέων', ὅς αὐτοῦ τήμερον  
 ἐκπηγιεῖται ταῦτα προσκαλούμενος.  
 ΔΙ. κάκιστ' ἀπολοίμην, Ξανθίαν εἰ μὴ φιλῶ.  
 ΞΑ. οἶδ' οἶδα τὸν νοῦν· παῦε παῦε τοῦ λόγου. 580  
 οὐκ ἂν γενοίμην Ἡρακλῆς ἂν.  
 ΔΙ. μηδαμῶς,  
 ὦ Ξανθίδιον.  
 ΞΑ. καὶ πῶς ἂν Ἀλκμήνης ἐγὼ  
 υἱὸς γενοίμην, δοῦλος ἅμα καὶ θνητὸς ὢν;  
 ΔΙ. οἶδ' οἶδ' ὅτι θυμοῖ, καὶ δικαίως αὐτὸ δρᾶς·  
 κἂν εἴ με τύπτοις, οὐκ ἂν ἀντίποιμί σοι. 585  
 ἀλλ' ἦν σε τοῦ λοιποῦ ποτ' ἀφέλωμαι χρόνου,  
 πρόρριζος αὐτός, ἢ γυνή, τὰ παιδιά,  
 κάκιστ' ἀπολοίμην, κ' Ἀρχέδημος ὁ γλάμων.  
 ΞΑ. δέχομαι τὸν ὄρκον, καπὶ τούτοις λαμβάνω.  
 ΧΟ. νῦν σὸν ἔργον ἔστ', ἐπειδὴ [ἀντ. 59]  
 τὴν στολὴν εἴληφας, ἦνπερ  
 εἶχες ἐξ ἀρχῆς, πάλιν  
 ἀνανεάζειν [σαυτὸν αἰε]

\* They threaten him with the dead demagogues. προστάτης

# THE FROGS, 568-592

XA. That's his way too ; but something must be done.

HO. Quick, run and call my patron<sup>a</sup> Cleon here !

PLA. O, if you meet him, call Hyperbolus !

We'll pay you out to-day.

HO. O filthy throat,

O how I'd like to take a stone, and hack  
Those grinders out with which you chawed my wares.

PLA. I'd like to pitch you in the deadman's pit.<sup>b</sup>

HO. I'd like to get a reaping-hook and scoop  
That gullet out with which you gorged my tripe.  
But I'll to Cleon : he'll soon serve his writs ;  
He'll twist it out of you to-day, he will.

DI. Perdition seize me, if I don't love Xanthias.

XA. Aye, aye, I know your drift : stop, stop that talking.  
I won't be Heracles.

DI. O, don't say so,

Dear, darling Xanthias.

XA. Why, how can I,

A slave, a mortal, act Alcmena's son !

DI. Aye, aye, I know you are vexed, and I deserve it,  
And if you pummel me, I won't complain.  
But if I strip you of these togs again,  
Perdition seize myself, my wife, my children,  
And, most of all, that blear-eyed Archedemus.

XA. That oath contents me : on those terms I take them.

CHOR. Now that at last you appear once more,  
Wearing the garb that at first you wore,  
Wielding the club and the tawny skin,  
Now it is yours to be up and doing,

*τοῦ δήμου* is a regular phrase for the leading demagogue ; cf.  
*K.* 1128, *P.* 684.

<sup>b</sup> *βάρβαρον* is the pit at Athens into which the bodies of male-factors were flung.



# ARISTOPHANES

καὶ βλέπειν αὖθις τὸ δεινόν,  
τοῦ θεοῦ μεμνημένον  
ὑπὲρ εἰκάζεις σεαυτόν.  
εἰ δὲ παραληρῶν ἀλώσει  
κακβαλεῖς τι μαλθακόν,  
αὖθις αἵρεσθαί σ' ἀνάγκη  
'σται πάλιν τὰ στρώματα.

535

ΞΑ.

οὐ κακῶς, ὦνδρες, παραινεῖτ',  
ἀλλὰ καὶ τὸς τυγχάνω ταῦτ'  
ἄρτι συννοούμενος.  
ὅτι μὲν οὖν, ἣν χρηστὸν ἦ τι,  
ταῦτ' ἀφαιρεῖσθαι πάλιν πει-  
ράσεται μ' εὖ οἶδ' ὅτι.  
ἀλλ' ὅμως ἐγὼ παρέξω  
'μαυτὸν ἀνδρεῖον τὸ λῆμα  
καὶ βλέποντ' ὀρίγανον.  
δεῖν δ' ἔοικεν, ὥς ἀκούω  
τῆς θύρας καὶ δὴ ψόφον.

600

ΑΙΑ. ξυνιδεῖτε ταχέως τουτονὶ τὸν κυνοκλόπον,  
ἵνα δῶ δίκην· ἀνύετον.

605

ΔΙ. ἦκει τῷ κακόν.

ΞΑ. οὐκ ἐς κόρακας; οὐ μὴ πρόσσιτον;

ΑΙΑ. εἶεν, μάχει;

ὁ Διτύλας χῶ Σκεβλύας χῶ Παρδόκας  
χωρεῖτε δευρὶ καὶ μάχεσθε τουτῷ.

ΔΙ. εἴτ' οὐχὶ δεινὰ ταῦτα, τύπτειν τουτονὶ  
κλέπτοντα πρὸς τὰλλότρια;

610

ΑΙΑ. μᾶλλ' ὑπερφυᾶ.

ΔΙ. σχέτλια μὲν οὖν καὶ δεινὰ.

ΞΑ. καὶ μὴν νῆ Δία,  
εἰ πώποτ' ἦλθον δεῦρ', ἐθέλω τεθνηκέναι,

THE FROGS, 593-613

Glaring like mad, and your youth renewing,  
Mindful of him whose guise you are in.  
If, when caught in a bit of a scrape, you  
Suffer a word of alarm to escape you,  
Showing yourself but a feckless knave,  
Then will your master at once undrape you,  
Then you'll again be the toiling slave.

xa. There, I admit, you have given to me a  
 Capital hint, and the like idea,  
 Friends, had occurred to myself before.  
 Truly if anything good befell  
 He would be wanting, I know full well,  
 Wanting to take to the togs once more.  
 Nevertheless, while in these I'm vested,  
 Ne'er shall you find me craven-crested,  
 No, for a dittany<sup>a</sup> look I'll wear,  
 Aye and methinks it will soon be tested,  
 Hark ! how the portals are rustling there.

**Æ.<sup>b</sup> Seize the dog-stealer, bind him, pinion him,  
Drag him to justice !**

**DI.**                      Somebody's going to catch it.

XA. (*striking out*) Hands off! get away! stand back!

AE. Eh? You're for fighting.

Ho ! Ditylas, Scebylas, and Pardocas,  
Come hither, quick ; fight me this sturdy knave.

DI. Now isn't it a shame the man should strike  
And he a thief besides ?

AE. A monstrous shame !

DI. A regular burning shame !

By the Lord Zeus,  
XA. If ever I was here before, if ever

<sup>a</sup> A plant with a piercing scent and biting taste.

<sup>b</sup> *Re-enter Aeacus with assistants.*

# ARISTOPHANES

- ἤ 'κλεψα τῶν σῶν ἄξιόν τι καὶ τριχός.  
καί σοι ποιήσω πρᾶγμα γενναῖον πάνυ· 615  
βασάνιζε γὰρ τὸν παῖδα τουτονὶ λαβών,  
κἂν ποτέ μ' ἔλῃς ἀδικοῦντ', ἀπόκτεινόν μ' ἄγων.
- ΑΙΑ. καὶ πῶς βασανίσω;  
ΞΑ. πάντα τρόπον, ἐν κλίμακι  
δήσας, κρεμάσας, ὕστριχίδι μαστιγῶν, δέρων,  
στρεβλῶν, ἔτι δ' ἐς τὰς ῥῖνας ὄξος ἐγχείων, 620  
πλίνθους ἐπιτιθεῖς, πάντα τᾶλλα, πλὴν πρᾶσσω  
μὴ τύπτει τοῦτον μηδὲ γητεύω νέω.
- ΑΙΑ. δίκαιος ὁ λόγος· κἂν τι πηρώσω γέ σοι  
τὸν παῖδα τύπτων, τὰργύριόν σοι κείσεται.
- ΞΑ. μὴ δῆτ' ἔμοιγ'. οὕτω δὲ βασάνιζ' ἀπαγαγών. 625
- ΑΙΑ. αὐτοῦ μὲν οὖν, ἵνα σοὶ κατ' ὀφθαλμοὺς λέγῃ.  
κατάθου σὺ τὰ σκεύη ταχέως, χῶπῳς ἐρεῖς  
ἐνταῦθα μηδὲν ψεῦδος.
- ΔΙ. ἀγορεύω τι  
ἐμὲ μὴ βασανίζειν ἀθάνατον ὄντ'· εἰ δὲ μή,  
αὐτὸς σεαυτὸν αἰτιῶ.
- ΑΙΑ. λέγεις δὲ τί;  
ΔΙ. ἀθάνατος εἶναι φημι Διόνυσος Διός,  
τοῦτον δὲ δούλον.
- ΑΙΑ. ταῦτ' ἀκούεις;  
ΞΑ. φήμ' ἐγώ.  
καὶ πολὺ γε μᾶλλον ἔστι μαστιγωτέος·  
εἴπερ θεὸς γάρ ἐστιν, οὐκ αἰσθήσεται.
- ΔΙ. τί δῆτ', ἐπειδὴ καὶ σὺ φῆς εἶναι θεός, 635  
οὐ καὶ σὺ τύπτει τὰς ἴσας πληγὰς ἐμοί;  
ΞΑ. δίκαιος ὁ λόγος· χῶπότερόν γ' ἂν νῶν ἴδῃς  
κλαύσαντα πρότερον ἢ προτιμήσαντά τι  
τυπτόμενον, εἶναι τοῦτον ἡγοῦ μὴ θεόν.

## THE FROGS, 614-639

I stole one hair's-worth from you, let me die !  
And now I'll make you a right noble offer,  
Arrest my lad : torture him as you will,<sup>a</sup>  
And if you find I'm guilty, take and kill me.

AE. Torture him, how ?

XA. In any mode you please.  
Pile bricks upon him : stuff his nose with acid :  
Flay, rack him, hoist him ; flog him with a scourge  
Of prickly bristles : only not with this,  
A soft-leaved onion, or a tender leek.

AE. A fair proposal. If I strike too hard  
And maim the boy, I'll make you compensation.

XA. I shan't require it. Take him out and flog him.

AE. Nay, but I'll do it here before your eyes.  
Now then, put down the traps, and mind you speak  
The truth, young fellow.

DI. (*in agony*) Man ! don't torture ME !  
I am a god. You'll blame yourself hereafter  
If you touch ME.

AE. Hillo ! What's that you are saying ?

DI. I say I'm Bacchus, son of Zeus, a god,  
And *he's* the slave.

AE. You hear him ?

XA. Hear him ? Yes.

All the more reason you should flog him well.  
For if he is a god, he won't perceive it.

DI. Well, but you say that you're a god yourself.  
So why not *you* be flogged as well as I ?

XA. A fair proposal. And be this the test,  
Whichever of us two you first behold  
Flinching or crying out—he's not the god.

<sup>a</sup> " Dionysus had forgotten the well-known custom whereby an accused person might prove his own innocence by tendering his slaves for torture " : R.

# ARISTOPHANES

- ΑΙΑ. οὐκ ἔσθ' ὅπως οὐκ εἶ σὺ γεννάδας ἀνὴρ· 640  
χωρεῖς γὰρ εἰς τὸ δίκαιον. ἀποδύεσθε δῆ.  
ΞΑ. πῶς οὖν βασανιεῖς νῶν δικαίως;  
ΑΙΑ. ῥαδίως·  
πληγὴν παρὰ πληγὴν ἐκάτερον.  
ΞΑ. καλῶς λέγεις.  
ἰδοῦ, σκόπει νυν ἦν μ' ὑποκινήσαντ' ἰδῆς.  
ΑΙΑ. ἦδη 'πάταξά σ'·  
ΞΑ. οὐ μὰ Δί'.  
ΑΙΑ. οὐδ' ἐμοὶ δοκεῖς. 645  
ἀλλ' εἴμ' ἐπὶ τονδὶ καὶ πατάξω.  
ΔΙ. πηνίκα;  
ΑΙΑ. καὶ δὴ 'πάταξα.  
ΔΙ. κατὰ πῶς οὐκ ἔπτарον;  
ΑΙΑ. οὐκ οἶδα· τουδὶ δ' αὖθις ἀποπειράσομαι.  
ΞΑ. οὐκουν ἀνύσεις; ἰατταταῖ.  
ΑΙΑ. τί τὰτταταῖ;  
μῶν ὠδυνήθης;  
ΞΑ. οὐ μὰ Δί', ἀλλ' ἐφρόντισα 650  
ὀπόθ' Ἡράκλεια τὰν Διομείους γίγνεται.  
ΑΙΑ. ἀνθρωπος ἱερός. δεῦρο πάλιν βαδιστέον.  
ΔΙ. ἰοὺ ἰοῦ.  
ΑΙΑ. τί ἔστιν;  
ΔΙ. ἱππέας ὀρώ.  
ΑΙΑ. τί δῆτα κλάεις;  
ΔΙ. κρομμύων ὀσφραίνομαι.  
ΑΙΑ. ἐπεὶ προτιμᾷς γ' οὐδέν.  
ΔΙ. οὐδέν μοι μέλει. 655  
ΑΙΑ. βαδιστέον τᾶρ' ἐστὶν ἐπὶ τονδὶ πάλιν.

<sup>a</sup> R. suggests that we should read *ἐπτακον*, "Why didn't I finch?"

<sup>b</sup> *ἰατταταῖ* may indicate almost any emotion. Xanthias first 354

# THE FROGS, 640-656

AE. Upon my word you're quite the gentleman,  
You're all for right and justice. Strip then, both.

XA. How can you test us fairly?

AE. Easily,  
I'll give you blow for blow.

XA. A good idea.

We're ready! Now! (*Aeacus strikes him*) see if you  
catch me flinching.

AE. I struck you.

XA. (*incredulously*) No!

AE. Well, it seems "no," indeed.  
Now then I'll strike the other. (*Strikes Di.*)

DI. Tell me when?

AE. I struck you.

DI. Struck me? Then why didn't I sneeze<sup>a</sup>?

AE. Don't know, I'm sure. I'll try the other again.

XA. And quickly too. Good gracious!<sup>b</sup>

AE. Why "good gracious"?  
Not hurt you, did I?

XA. No, I merely thought of  
The Diomeian feast of Heracles.<sup>c</sup>

AE. A holy man! 'Tis now the other's turn.

DI. Hi! Hi!

AE. Hallo!

DI. Look at those horsemen, look!

AE. But why these tears?

DI. There's such a smell of onions.

AE. Then you don't mind it?

DI. (*cheerfully*) Mind it? Not a bit.

AE. Well, I must go to the other one again.

cries out in pain and then explains that it was an ejaculation of  
pleasure. So too in *lov lov* and what follows to 666.

<sup>a</sup> A very popular festival of Heracles, held in τὸ Κινέσαργες,  
a gymnasium outside Athens, east of the city, and near the Διόμειαι  
πύλαι.

# ARISTOPHANES

ΞΑ. οἶμοι.

ΑΙΑ. τί ἔστι;

ΞΑ. τὴν ἄκωνθαν ἔξελε.

ΑΙΑ. τί τὸ πρᾶγμα τουτί; δεῦρο πάλιν βαδιστέον.

ΔΙ. Ἄπολλον, ὃς που Δῆλον ἢ Πύθων' ἔχεις.

ΞΑ. ἤλγησεν· οὐκ ἤκουσας;

ΔΙ. οὐκ ἔγωγ', ἐπεὶ ἱαμβον Ἰππώνακτος ἀνεμμνησκόμεν. 660

ΞΑ. οὐδὲν ποιεῖς γάρ, ἀλλὰ τὰς λαγόνας σπόδει.

ΑΙΑ. μὰ τὸν Δί', ἀλλ' ἤδη πάρεχε τὴν γαστέρα.

ΔΙ. Πρόσειδον,

ΞΑ. ἤλγησέν τις.

ΔΙ. ὃς Αἰγαίου πρῶνας [ἔχεις], ἢ γλαυκᾶς μέδεις 665  
ἀλὸς ἐν βένθεσιν.

ΑΙΑ. οὐ τοι μὰ τὴν Δήμητρα δύναμαί πω μαθεῖν  
ὀπότερος ὑμῶν ἐστι θεός. ἀλλ' εἴσιτον·

ὁ δεσπότης γὰρ αὐτὸς ὑμᾶς γνώσεται 670  
χῆ Φερσέφατ', αἶτ' ὄντε κἀκείνῳ θεῷ.

ΔΙ. ὀρθῶς λέγεις· ἐβουλόμην δ' ἂν τοῦτό σε  
πρότερον ποιῆσαι, πρὶν ἐμὲ τὰς πληγὰς λαβεῖν.

ΧΟ. Μοῦσα χορῶν ἱερῶν ἐπίβηθι καὶ ἔλθ' ἐπὶ τέρψιν  
ᾠοιδᾶς ἐμᾶς, [στρ. 671]

τὸν πολὺν ὀψομένη λαῶν ὄχλον, οὗ σοφαί  
μυρίαί κᾶθηνται,

φιλοτιμότεραι Κλεοφώντος, ἐφ' οὗ δὴ χεῖλεσιν  
ἀμφιλάλοισ

\* A lyric poet.

† The actors retire from the stage, and the Chorus, turning to the audience, commence the last Parabasis which has come down to our days. It consists of Strophe 674-685, Epirrhema 686-705, Antistrophe 706-717, and Antepirrhema 718-737. The opening 356

# THE FROGS, 657-679

XA. O ! O !

AE.               Hallo !

XA.               Do pray pull out this thorn.

AE. What does it mean ? 'Tis this one's turn again.

DI. (*shrieking*) Apollo ! Lord ! (*calmly*) of Delos and of Pytho.

XA. He flinched ! You heard him ?

DI.                               Not at all ; a jolly

Verse of Hipponax <sup>a</sup> flashed across my mind.

XA. You don't half do it : cut his flanks to pieces.

AE. By Zeus, well thought on. Turn your belly here.

DI. (*screaming*) Poseidon !

XA.                               There ! he's flinching.

DI. (*singing*)                               who dost reign

Amongst the Aegean peaks and creeks

And o'er the deep blue main.

AE. No, by Demeter, still I can't find out

Which is the god, but come ye both indoors ;

My lord himself and Persephassa there,

Being gods themselves, will soon find out the truth.

DI. Right ! right ! I only wish you had thought of that

Before you gave me those tremendous whacks.

CHOR.<sup>b</sup> Come, Muse, to our Mystical Chorus,

O come to the joy of my song,

O see on the benches before us

that countless and wonderful throng,

Where wits by the thousand abide,

with more than a Cleophon's <sup>c</sup> pride—

On the lips of that foreigner base,

of Athens the bane and disgrace,

lines of the Strophe are clearly a quotation or a parody of some tragic poet.

<sup>c</sup> For this demagogue see 1532. He is here chiefly satirized on account of the strain of Thracian blood which he derived from his mother, and so is ἀμφιῶλος, "a chatterer in two dialects."



# ARISTOPHANES

δεινὸν ἐπιβρέμεται 680  
 Θρηκία χελιδών,  
 ἐπὶ βάρβαρον ἐζομένη πέταλον·  
 κελαδεῖ δ' ἐπὶ κλαντον ἀηδόνιον νόμον, ὥς ἀπολείται,  
 καὶ ἴσαι γένωνται. 685

τὸν ἱερὸν χορὸν δίκαιόν ἐστι χρηστὰ τῇ πόλει  
 ξυμπαραινεῖν καὶ διδάσκειν. πρῶτον οὖν ἡμῖν δοκεῖ  
 ἐξιῶσαι τοὺς πολίτας κάφελεῖν τὰ δείματα.  
 κεῖ τις ἡμαρτε σφαλεῖς τι Φρυνίχου παλαιίσμασιν,  
 ἐγγενέσθαι φημὶ χρῆναι τοῖς ὀλισθοῦσιν τότε 690  
 αἰτίαν ἐκθεῖσι λῦσαι τὰς πρότερον ἀμαρτίας.  
 εἴτ' αἰτιμὸν φημι χρῆναι μηδέν' εἶν' ἐν τῇ πόλει.  
 καὶ γὰρ αἰσχρόν ἐστι τοὺς μὲν ναυμαχήσαντας μίαν  
 καὶ Πλαταιᾶς εὐθύς εἶναι κἀντὶ δούλων δεσπότας.  
 κοῦδ' ἐγὼ γὰρ ἔχοιμ' ἂν μὴ οὐ καλῶς φάσκειν ἔχειν, 695  
 ἀλλ' ἐπαινῶ· μόνα γὰρ αὐτὰ νοῦν ἔχοντ' ἐδράσατε.  
 πρὸς δὲ τούτοις εἰκὸς ὑμᾶς, οἳ μεθ' ὑμῶν πολλὰ δὴ  
 χοῖ πατέρες ἐναυμάχησαν καὶ προσήκουσιν γένει,

\* The swallow's song was commonly spoken of by the Greeks as "barbarous" and "unintelligible" (cf. Aesch. *Ag.* 1013 χελιδὼς δίκην | ἀγνώστα φωνὴν βάρβαρον κεκτημένη); and yet is often, as here, associated with the nightingale's (cf. the story of Procne and Philomela).

<sup>b</sup> In which case he would be entitled to an acquittal.

<sup>c</sup> See Introduction.

<sup>d</sup> A chief actor in the establishment of the Four Hundred: Thuc. viii. 68.

\* Admitted to Athenian citizenship after the destruction of Plataea 427 B.C.

**THE FROGS, 680-698**

There is shrieking, his kinsman by race,  
The garrulous swallow<sup>a</sup> of Thrace ;  
From that perch of exotic descent,  
Rejoicing her sorrow to vent,  
She pours to her spirit's content,  
a nightingale's woful lament,  
That e'en though the voting be equal,<sup>b</sup>  
his ruin will soon be the sequel.

Well it suits the holy Chorus  
 To exhort and teach the city ;  
 End the townsmen's apprehensions ;  
 If by Phrynichus's <sup>d</sup> wrestlings  
 Yet to these 'tis surely open,  
 For their slips and vacillations  
 Give your brethren back their franchise.  
 Who have once with stern devotion  
 Should be straightway lords and masters,  
 Not that this deserves our censure ;  
 Has the city, in her anguish,  
 Nay but these, of old accustomed  
 On our ships to fight and win,

## ARISTOPHANES

τὴν μίαν ταύτην παρῆναι ξυμφορὰν αἰτουμένοις.  
 ἀλλὰ τῆς ὀργῆς ἀνέντες, ὧ σοφώτατοι φύσει, 700  
 πάντας ἀνθρώπους ἐκόντες συγγενεῖς κτησώμεθα  
 κἀπιτίμους καὶ πολίτας, ὅστις ἂν ξυνναυμαχῇ.  
 εἰ δὲ ταυτ' ὀγκωσόμεσθα κἀποσεμνυνούμεθα  
 τὴν πόλιν, καὶ ταυτ' ἔχοντες κυμάτων ἐν ἀγκάλαις,  
 ὑστέρω χρόνῳ ποτ' αὖθις εὖ φρονεῖν οὐ δόξομεν. 70

εἰ δ' ἐγὼ ὀρθὸς ἰδεῖν βίον ἀνέρος ἢ τρόπον ὅστις ἔτ'  
 οἰμώζεται, [ἀντ.  
 οὐ πολὺν οὐδ' ὁ πίθηκος οὗτος ὁ νῦν ἐνοχλῶν,  
 Κλειγείης ὁ μικρός,  
 ὁ πονηρότατος βάλανεύς ὅπόσοι κρατοῦσι κυκησιτέφρου 710  
 ψευδολίτρου κονίας  
 καὶ Κιμωλίας γῆς,  
 χρόνον ἐνδιατρίψει· ἰδὼν δὲ τὰδ' οὐκ  
 εἰρηνικός ἐσθ', ὥα μή ποτε κἀποδυθῇ μεθύων ἄ- 715  
 νευ ξύλου βαδίζων.

\* "As the *πολλὰ ἐναυμάχησαν* of 697, 698 is intended as a contrast to the *ναυμαχίσαντας μίαν* of 693, so here again *μίαν ξυμφορὰν* is contrasted, though in a different way, with the *μίαν [ναυμαχίαν]* there. The enfranchized slaves had fought but one battle; the disfranchized Athenians had committed but one fault. *ξυμφορὰν* is used delicately for *ἀμαρτίαν*" R.

† Unknown.

\* "*κονία* is the lye of ashes, τὸ ἐκ τέφρας καθιστάμενον ὑγρόν. —The epithet *κυκησιτέφρου* seems to imply that the lye has still some solid ashes mixed with it. *λίτρον* (the Attic form of *νίτρον*) is a fixed lixivious alkali, similar to, though not identical with, the salt which we now call nitre. As the lye was not pure, so the very alkali was adulterated. For this charge of dishonest dealing on the part of the tradesmen I could not in my translation find 360

THE FROGS, 699-717

(They, their fathers too before them),  
these our very kith and kin,  
You should likewise, when they ask you,  
pardon for their single sin.<sup>a</sup>  
O by nature best and wisest,  
O relax your jealous ire,  
Let us all the world as kinsfolk  
and as citizens acquire,  
All who on our ships will battle  
well and bravely by our side.  
If we cocker up our city,  
narrowing her with senseless pride,  
Now when she is rocked and reeling  
in the cradles of the sea,  
Here again will after ages deem we acted brainlessly.

And O if I'm able to scan  
the habits and life of a man  
Who shall rue his iniquities soon!  
not long shall that little baboon,  
That Cleigenes<sup>b</sup> shifty and small,  
the wickedest bathman of all  
Who are lords of the earth—which is brought  
from the isle of Cimolus, and wrought  
With nitre and lye into soap—<sup>c</sup>  
Not long shall he vex us, I hope.  
And this the unlucky one knows,  
Yet ventures a peace to oppose,  
And being addicted to blows

he carries a stick as he goes,  
Lest while he is tipsy and reeling,  
some robber his cloak should be stealing.

room. *Κιμωλία γῆ* was the white chalky soil of Cimolus, one of the smallest of the Cyclades, immediately to the north of Melos": R.

## ARISTOPHANES

πολλάκις γ' ἡμῖν ἔδοξεν ἡ πόλις πεπονθέναι  
 ταυτὸν ἔς τε τῶν πολιτῶν τοὺς καλοὺς τε κἀγαθοὺς,  
 ἔς τε τὰρχαῖον νόμισμα καὶ τὸ καινὸν χρυσίον. 720  
 οὔτε γὰρ τούτοισιν οὔσω οὐ κεκιβδηλευμένοις,  
 ἀλλὰ καλλίστοις ἀπάντων, ὡς δοκεῖ, νομισμάτων,  
 καὶ μόνοις ὀρθῶς κοπεῖσι καὶ κεκωδωνισμένοις  
 ἔν τε τοῖς Ἑλλήσι καὶ τοῖς βαρβάροισι πανταχοῦ,  
 χρώμεθ' οὐδέν, ἀλλὰ τούτοις τοῖς πονηροῖς χαλκίοις, 725  
 χθές τε καὶ πρώην κοπεῖσι τῷ κακίστῳ κόμματι.  
 τῶν πολιτῶν θ' οὕς μὲν ἴσμεν εὐγενεῖς καὶ σώφρονας  
 ἄνδρας ὄντας καὶ δικαίους καὶ καλοὺς τε κἀγαθοὺς,  
 καὶ τραφέντας ἐν παλαιστραῖς καὶ χοροῖς καὶ μουσικῇ,  
 προυσελοῦμεν, τοῖς δὲ χαλκοῖς καὶ ξένοις καὶ πυρραῖαις 730  
 καὶ πονηροῖς καὶ πονηρῶν εἰς ἅπαντα χρώμεθα  
 ὑστάτοις ἀφυγμένοισιν, οἷσιν ἡ πόλις πρὸ τοῦ  
 οὐδὲ φαρμακοῖσιν εἰκῇ ῥαδίως ἐχρήσατ' ἄν.  
 ἀλλὰ καὶ νῦν, ὠνόητοι, μεταβαλόντες τοὺς τρόπους,

<sup>2</sup> The occupation of Deceleia had suspended the working of the silver mines at Laureium, so that the old silver coinage (τὰρχαῖον νόμισμα) had to be replaced, and in 407-6 B.C. certain gold statues of Victory were turned into coin (τὸ καινὸν χρυσίον). But in the archonship of Callias 406-5 B.C. copper (or to speak strictly, bronze) coins were, for the first time, issued from the Athenian mint.

# THE FROGS, 718-734

Often has it crossed my fancy,  
that the city loves to deal  
With the very best and noblest  
members of her commonweal,  
Just as with our ancient coinage,  
and the newly-minted gold.<sup>a</sup>  
Yea for these, our sterling pieces,  
all of pure Athenian mould,  
All of perfect die and metal,  
all the fairest of the fair,  
All of workmanship unequalled,  
proved and valued everywhere  
Both amongst our own Hellenes  
and Barbarians far away,  
These we use not : but the worthless  
pinchbeck coins of yesterday,  
Vilest die and basest metal,  
now we always use instead.  
Even so, our sterling townsmen,  
nobly born and nobly bred,  
Men of worth and rank and mettle,  
men of honourable fame,  
Trained in every liberal science,  
choral dance and manly game,  
These we treat with scorn and insult,  
but the strangers newliest come,  
Worthless sons of worthless fathers,  
pinchbeck townsmen, yellowy scum,  
Whom in earlier days the city  
hardly would have stooped to use  
Even for her scapegoat victims,  
these for every task we choose.  
O unwise and foolish people,  
yet to mend your ways begin ;

# ARISTOPHANES

χρήσθε τοῖς χρηστοῖσιν αὖθις· καὶ κατορθώσασι γὰρ 735  
εὐλογον· κἂν τι σφαλῇτ', ἐξ ἀξίου γοῦν τοῦ ξύλου,  
ἦν τι καὶ πάσχητε, πάσχειν τοῖς σοφοῖς δοκήσετε.

ΑΙΑ. νῆ τὸν Δία τὸν σωτήρα, γεννάδας ἀνὴρ  
ὁ δεσπότης σου.

ΞΑ. πῶς γὰρ οὐχὶ γεννάδας,  
ὅστις γε πίνειν οἶδε καὶ βινεῖν μόνον; 740

ΑΙΑ. τὸ δὲ μὴ πατάξαι σ' ἐξελεγχθέντ' ἀντικρυς,  
ὅτι δούλος ὦν ἔφασκες εἶναι δεσπότης.

ΞΑ. ὦμωξε μέντ' αὖν.

ΑΙΑ. τοῦτο μέντοι δουλικὸν  
εὐθύς πεποίηκας, ὅπερ ἐγὼ χαίρω ποιῶν.

ΞΑ. χαίρεις, ἱκετεύω;

ΑΙΑ. μᾶλλ' ἐποπτεύειν δοκῶ,  
ὅταν καταράσωμαι λάθρα τῷ δεσπότη. 745

ΞΑ. τί δὲ τονθορύζων, ἡνίκ' ἂν πληγὰς λαβῶν  
πολλὰς ἀπίης θύραζε;

ΑΙΑ. καὶ τοῦθ' ἥδομαι.

ΞΑ. τί δὲ πολλὰ πράττων;

ΑΙΑ. ὥς μὰ Δί' οὐδὲν οἶδ' ἐγώ.

ΞΑ. ὁμόγνιε Ζεῦ· καὶ παρακούων δεσποτῶν 750  
ἄττ' ἂν λαλῶσι;

ΑΙΑ. μᾶλλὰ πλεῖν ἢ μαίνομαι.

ΞΑ. τί δὲ τοῖς θύραζε ταῦτα καταλαλῶν;

<sup>a</sup> The Scholiast quotes a proverb ἀπὸ καλοῦ ξύλου κἂν ἀπάγξασθαι, "if you must hang yourself better pick a good tree"; so here the sense seems to be "if you must fail it is better to do so while employing your best citizens rather than your worst."

<sup>b</sup> Here Aeacus, who was a door-keeper 464 and in 605 seq.

# THE FROGS, 735-752

Use again the good and useful :

so hereafter, if ye win

'Twill be due to this your wisdom :

if ye fall, at least 'twill be

Not a fall that brings dishonour,

falling from a worthy tree.<sup>a</sup>

AE. By Zeus the Saviour, quite the gentleman  
Your master is.

XA. Gentleman ? I believe you.  
He's all for wine and women, is my master.

AE. But not to have flogged you, when the truth came out  
That you, the slave, were passing off as master !

XA. He'd get the worst of that.

AE. Bravo ! that's spoken  
Like a true slave : that's what I love myself.<sup>b</sup>

XA. You love it, do you ?

AE. Love it ? I'm entranced  
When I can curse my lord behind his back.

XA. How about grumbling, when you have felt the stick,  
And scurry out of doors ?

AE. That's jolly too.

XA. How about prying ?

AE. That beats everything !

XA. Great Kin-god Zeus<sup>c</sup> ! And what of overhearing  
Your master's secrets ?

AE. What ? I'm mad with joy.

XA. And blabbing them abroad ?

acts like a person in authority, now converses with Xanthias as if he were a fellow-slave.

<sup>c</sup> Zeus *δούριος* was invoked by members of the same family or kindred, and is therefore appealed to here by Xanthias who feels himself akin to Aeacus in rascality. In 756 he makes the title still more definite, for *δουροαστυγίας* = "patron of the rogue's fraternity" not "fellow-knave" (as in L. & S.).



# ARISTOPHANES

- ΑΙΑ. ἐγώ;  
 μὰ Δῖ', ἀλλ' ὅταν δρῶ τοῦτο, κᾶκμιαίνομαι.  
 ΞΑ. ὦ Φοῖβ' Ἄπολλον, ἔμβαλέ μοι τὴν δεξιάν,  
 καὶ δὸς κύσαι καὐτὸς κύσον, καὶ μοι φράσον 755  
 πρὸς Διός, ὃς ἡμῖν ἔστω ὁμομαστιγίας,  
 τίς οὗτος σὺνδον ἔστι θόρυβος καὶ βοή  
 χῶ λοιδορησμός;  
 ΑΙΑ. Αἰσχύλου κ'Εὐριπίδου.  
 ΞΑ. ᾄ.  
 ΑΙΑ. πρᾶγμα πρᾶγμα μέγα κεκίνηται μέγα  
 ἐν τοῖς νεκροῖσι καὶ στάσις πολλή πάνυ. 760  
 ΞΑ. ἐκ τοῦ;  
 ΑΙΑ. νόμος τις ἐνθάδ' ἔστι κείμενος  
 ἀπὸ τῶν τεχνῶν, ὅσαι μεγάλαι καὶ δεξιαί,  
 τὸν ἄριστον ὄντα τῶν ἑαυτοῦ συντέχνων  
 σίτησιν αὐτὸν ἐν Πρυτανείῳ λαμβάνειν,  
 θρόνον τε τοῦ Πλούτωνος ἐξῆς,  
 ΞΑ. μανθάνω. 765  
 ΑΙΑ. ἕως ἀφίκοιτο τὴν τέχνην σοφώτερος  
 ἑτερός τις αὐτοῦ· τότε δὲ παραχωρεῖν ἔδει.  
 ΞΑ. τί δῆτα τουτὶ τεθορύβηκεν Αἰσχύλον;  
 ΑΙΑ. ἐκείνος εἶχε τὸν τραγωδικὸν θρόνον,  
 ὥς ὢν κράτιστος τὴν τέχνην.  
 ΞΑ. νυνὶ δὲ τίς; 770  
 ΑΙΑ. ὅτε δὴ κατῆλθ' Εὐριπίδης, ἐπεδείκνυτο  
 τοῖς λωποδύταις καὶ τοῖσι βαλλαντιστόμοις  
 καὶ τοῖσι πατραλοῖαισι καὶ τοιχωρύχοις,  
 ὅπερ ἔστ' ἐν Αἴδου πλῆθος, οἳ δ' ἀκροώμενοι  
 τῶν ἀντιλογιῶν καὶ λυγισμῶν καὶ στροφῶν 775  
 ὑπερεμάνησαν, κἀνόμισαν σοφώτατον·

- AE. O heaven and earth !  
When I do that, I can't contain myself.
- XA. Phoebus Apollo ! clap your hand in mine,  
Kiss and be kissed : and prithee tell me this,  
Tell me by Zeus, our rascaldom's own god,  
What's all that noise within? What means this hubbub  
And row ?
- AE. That's Aeschylus and Euripides.
- XA. Eh ?
- AE. Wonderful, wonderful things are going on.  
The dead are rioting, taking different sides.
- XA. Why, what's the matter ?
- AE. There's a custom here  
With all the crafts, the good and noble crafts,  
That the chief master of his art in each  
Shall have his dinner in the assembly hall,<sup>a</sup>  
And sit by Pluto's side.
- XA. I understand.
- AE. Until another comes, more wise than he  
In the same art : then must the first give way.
- XA. And how has this disturbed our Aeschylus ?
- AE. 'Twas he that occupied the tragic chair,  
As, in his craft, the noblest.
- XA. Who does now ?
- AE. But when Euripides came down, he kept  
Flourishing off before the highwaymen,  
Thieves, burglars, parricides—these form our mob  
In Hades—till with listening to his twists  
And turns, and pleas and counterpleas, they went  
Mad on the man, and hailed him first and wisest :

<sup>a</sup> Corresponding to the Public Hall in Athens where distinguished persons were entertained at the public expense ; cf. K. 281, 1404.

## ARISTOPHANES

κᾶπειτ' ἐπαρθεῖς ἀντελάβετο τοῦ θρόνου,  
ὦ Ἀισχύλος καθῆστο.

**ΕΛ.** κούκ ἐβάλλετο;

ΛΙΑ. μὰ Δῖ', ἀλλ' ὁ δῆμος ἀνεβόα κρίσιν ποιεῖν  
ὁπότερος εἴη τὴν τέχνην σοφώτερος.

780

ΞΑ. ὁ τῶν πανούργων;

ΑΙΑ. *νῆ Δι', οὐράνιον γ' ὅσον.*

ΞΑ. μετ' Αἰσχύλου δ' οὐκ ἦσαν ἕτεροι σύμμαχοι;

ΑΙΑ. ὀλίγον τὸ χρηστόν ἐστίν, ὥσπερ ἐνθάδε.

ΞΑ. τί δῆθ' ὁ Πλούτων δραῖν παρασκευάζεται;

ΔΙΑ. ἀγῶνά ποιεῖν αὐτίκα μάλα καὶ κρίσιν

785

καλεῖγον αὐτοῖν τῆς τέχνης.

ΞΑ. κἀπειτα πῶς

οὐ καὶ Σοφοκλέης ἀντελάβετο τοῦ θρόνου;

ΑΙΑ. μὰ Δῖ' οὐκ ἐκεῖνος, ἀλλ' ἔκυσσε μὲν Αἰσχύλον,

ὅτε δὴ κατήλθε, κἀνέβαλε τὴν δεξιάν,

καὶ κεῖνος ὑπέχώρησεν αὐτῷ τοῦ θρόνου·

780

νυνὶ δ' ἔμελλεν, ὡς ἔφη Κλειδομήδης,

ἔφεδρος καθεδεῖσθαι· καὶ μὲν Αἰσχύλος κρατῇ,

ἔξειν κατὰ χώραν· εἰ δὲ μή, περὶ τῆς τέχνης

διαγωνιέισθ' ἔφασκε πρὸς γ' Εὐριπίδην.

ΞΑ. τὸ χρῆμ' ἄρ' ἔσται;

ΑΙΑ. *νὴ Δι᾽, ὀλίγον ὕστερον.*

795

κάνταῦθα δὴ τὰ δευὰ κινήσεται.

καὶ γὰρ παλάντῳ μουσικῇ σταθμήσεται,

ΞΑ. τί δέ; μειαγωγῇσουσι τὴν τραγωδίαν;

ΑΙΑ. καὶ κανόνας ἐξοίσουσι καὶ πήχεις ἐπῶν,

καὶ πλαίσια ξύμπληκτα,

ΞΑ. πλινθεύσουσι γάρ;

800

ΑΙΑ. καὶ διαμέτρους καὶ σφῆνας. ὁ γὰρ Εὐριπίδης

\* Possibly the chief actor in his plays, from whom the Athenians

THE FROGS, 777-801

Elate with this, he claimed the tragic chair  
Where Aeschylus was seated.

YA. Wasn't he pelted?

Æ. Not he : the populace clamoured out to try  
Which of the twain was wiser in his art.

XA. You mean the rascals ?

**AE.** Aye, as high as heaven !

XA. But were there none to side with Aeschylus?

AE. Scanty and sparse the good, (*regards the audience*) the same as here.

XA. And what does Pluto now propose to do?

AE. He means to hold a tournament, and bring  
Their tragedies to the proof.

XA. But Sophocles,  
How came not he to claim the tragic chair?

Æ. Claim it? Not he! When *he* came down, he kissed  
With reverence Aeschylus, and clasped his hand,  
And yielded willingly the chair to him.

But now he's going, says Cleidemides,<sup>a</sup>

To sit third-man : and then if Aeschylus win,  
He'll stay content : if not, for his art's sake,  
He'll fight to the death against Euripides.

XA. Will it come off?

AE. O yes, by Zeus, directly.

And then, I hear, will wonderful things be done,  
The art poetic will be weighed in scales.

XA. What! weigh out tragedy, like butcher's meat?

AE. Levels they'll bring, and measuring-tapes for words,  
And moulded oblongs,<sup>b</sup>

XA. Is it bricks they are making?

**AE. Wedges and compasses : for Euripides**

mostly heard about Sophocles when he withdrew into retirement in his old age.

<sup>2</sup>“The oblong wooden frame into which clay is pressed to assume the shape of bricks”: R.

# ARISTOPHANES

κατ' ἔπος βασανιεῖν φησι τὰς τραγωδίας.

ΞΑ. ἡ που βαρέως οἶμαι τὸν Αἰσχύλον φέρεω.

ΑΙΑ. ἔβλεψε γοῦν ταυρηδὸν ἐγκύψας κάτω.

ΞΑ. κρινεῖ δὲ δὴ τίς ταῦτα;

ΑΙΑ. τοῦτ' ἦν δύσκολον· 805

σοφῶν γὰρ ἀνδρῶν ἀπορίαν εὕρισκέτην.

οὔτε γὰρ Ἀθηναίοισι συνέβαιν' Αἰσχύλος,

ΞΑ. πολλοὺς ἴσως ἐνόμιζε τοὺς τοιχωρύχους.

ΑΙΑ. λήρὸν τε τᾶλλ' ἡγείτο τοῦ γινῶναι περὶ  
φύσεις ποιητῶν· εἶτα τῷ σῶ δεσπότη 810  
ἐπέτρεψαν, ὅτι· τῆς τέχνης ἔμπειρος ἦν.  
ἀλλ' εἰσίσωμεν· ὥς ὅταν γ' οἱ δεσπόται  
ἐσπουδάκωσι, κλαύμαθ' ἡμῶν γίγνεται.

ΧΘ. ἡ που δεωνὸν ἐριβρεμέτας χόλον ἔνδοθεν ἔξει,  
ἡνίκ' ἂν ὀξύλαλον παρίδῃ θήγοντος ὀδόντα 815  
ἀντιτέχνου· τότε δὴ μανίας ὑπὸ δευνῆς  
ὄμματα στροβήσεται.

ἔσται δ' ὑψιλόφων τε λόγων κορυθαίολα νείκη,  
σκινδαλάμων τε παραξόνια, σμιλεύματά τ' ἔργων,  
φωτὸς ἀμυνομένου φρενοτέκτονος ἀνδρὸς 820  
ρήμαθ' ἵπποβάμονα.

φρίξας δ' αὐτοκόμου λοφιδᾶς λασιαύχενα χαίταν,  
δεωνὸν ἐπισκύνιον ξυνάγων βρυχώμενος ἥσει

<sup>a</sup> ταιρηδὸν denotes "a glance shot upward from under bended brows"—the glance of a bull when about to charge with lowered head. It was a favourite look of Socrates; cf. Plato, *Phaedo* 117 B ὥσπερ εἰώθει, ταυρηδὸν ὑποβλέψας πρὸς τὸν ἀνθρῶπον.

## THE FROGS, 802-823

Vows that he'll test the dramas, word by word.

XA. Aeschylus chafes at this, I fancy.

AE. Well,

He lowered his brows, upglaring like a bull.<sup>a</sup>

XA. And who's to be the judge ?

AE. There came the rub.

Skilled men were hard to find : for with the Athenians  
Aeschylus, somehow, did not hit it off,

XA. Too many burglars, I expect, he thought.

AE. And all the rest, he said, were trash and nonsense

To judge poetic wits. So then at last  
They chose your lord, an expert in the art.

But we go in : for when our lords are bent

On urgent business, that means blows for us.

CHOR. O surely with terrible wrath

will the thunder-voiced monarch be filled,

When he sees his opponent beside him,

the tonguester, the artifice-skilled,  
Stand, whetting his tusks for the fight !

O surely, his eyes rolling-fell  
Will with terrible madness be fraught !

O then will be charging of plume-waving words

with their wild-floating mane,  
And then will be whirling of splinters,

and phrases smoothed down with the plane,  
When the man would the grand-stepping maxims,

the language gigantic, repel  
Of the hero-creator of thought.

There will his shaggy-born crest

upbristle for anger and woe,  
Horribly frowning and growling,

his fury will launch at the foe

# ARISTOPHANES

ῥήματα γομφοπαγῇ, πινακηδὸν ἀποσπῶν  
 γηγενεῖ φύσῃματι· 825  
 ἔνθεν δ' ἡ στοματοουργὸς ἐπὼν βασανίστρια λίσπη  
 γλῶσσ' ἀνελισσομένη, φθονεροὺς κινουσα χαλινούς,  
 ῥήματα δαιομένη καταλεπτολογήσει  
 πλευμόνων πολὺν πόνον.

ΕΥΡΙΠΙΔΗΣ. οὐκ ἂν μεθείμην τοῦ θρόνου, μὴ νουθέτει. 830  
 κρείττων γὰρ εἶναί φημι τούτου τὴν τέχνην.

ΔΙ. Αἰσχύλε, τί σιγᾷς; αἰσθάνει γὰρ τοῦ λόγου.

ΕΥ. ἀποσεμνυνεῖται πρῶτον, ἅπερ ἐκάστοτε  
 ἐν ταῖς τραγωδίαισιν ἑτερατεύετο.  
 ΔΙ. ὦ δαιμόνι' ἀνδρῶν, μὴ μεγάλα λίαν λέγε. 835

ΕΥ. ἐγὼ δα τοῦτον καὶ διέσκεμμαι πάλαι,  
 ἄνθρωπον ἀγριοποιόν, αὐθαδόστομον,  
 ἔχοντ' ἀχάλινον ἀκρατὲς ἀπύλωτον στόμα,  
 ἀπεριλάλητον, κομποφακελορρήμονα.

ΑΙΣΧΥΛΟΣ. ἄληθες, ὦ παῖ τῆς ἀρουραίας θεοῦ; 840  
 σὺ δὴ 'μέ ταῦτ', ὦ στωμυλιοσυλλεκτάδῃ  
 καὶ πτωχοποιεῖ καὶ ῥακιοσυρραπτάδῃ;  
 ἀλλ' οὐ τι χαίρων αὐτ' ἐρεῖς.

ΔΙ. παῦ', Αἰσχύλε,  
 καὶ μὴ πρὸς ὀργὴν σπλάγχνα θερμήνης κότῳ.

ΑΙΣ. οὐ δῆτα, πρὶν γ' ἂν τοῦτον ἀποφήνω σαφῶς 845  
 τὸν χωλοποιόν, οἷος ὧν θρασύνεται.

\* Probably, as the Scholiast notes, with reference to ῥήμαθ' ἱπποβάμονα in 820 and line 821: Euripides in his envy will put a curb on the pride of Aeschylus.

<sup>b</sup> Here apparently there is a complete change of scene, to the Hall





# ARISTOPHANES

- ΔΙ. ἄρ' ἄρνα μέλαιναν παῖδες ἐξενέγκατε·  
τυφῶς γὰρ ἐκβαίνειν παρασκευάζεται.
- ΑΙΣ. ὦ Κρητικὰς μὲν συλλέγων μονωδίας,  
γάμους δ' ἀνοσίους εἰσφέρων εἰς τὴν τέχνην, 850
- ΔΙ. ἐπίσχες οὗτος, ὦ πολυτίμητ' Αἰσχύλε.  
ἀπὸ τῶν χαλαζῶν δ', ὦ πόνηρ' Εὐριπίδη,  
ἅπαγε σεαυτὸν ἐκποδῶν, εἰ σωφρονεῖς,  
ἵνα μὴ κεφαλαίῳ τὸν κρόταφόν σου ῥήματι  
θενῶν ὑπ' ὀργῆς ἐκχέῃ τὸν Τήλεφον. 855
- σὺ δὲ μὴ πρὸς ὀργήν, Αἰσχύλ', ἀλλὰ πραόνως  
ἔλεγχ', ἐλέγχου· λοιδορεῖσθαι δ' οὐ πρέπει  
ἄνδρας ποιητὰς ὥσπερ ἄρτοπώλιδας.  
σὺ δ' εὐθὺς ὥσπερ πρῖνος ἐμπρησθεὶς βοᾷς.
- ΕΤ. ἔτοιμός εἰμ' ἔγωγε, κούκ ἀναδύομαι, 860  
δάκνειν, δάκνεσθαι πρότερος, εἰ τούτῳ δοκεῖ,  
τᾶπη, τὰ μέλη, τὰ νεῦρα τῆς τραγωδίας,  
καὶ νῆ Δία τὸν Πηλέα γε καὶ τὸν Αἴολον  
καὶ τὸν Μελέαγρον, καὶ μάλα τὸν Τήλεφον.
- ΔΙ. σὺ δὲ δὴ τί βουλεύει ποιεῖν; λέγ', Αἰσχύλε. 865
- ΑΙΣ. ἐβουλόμην μὲν οὐκ ἐρίζειν ἐνθάδε·  
οὐκ ἐξ ἴσου γάρ ἐστιν ἀγὼν νῶν.
- ΔΙ. τί δαί;
- ΑΙΣ. ὅτι ἡ ποίησις οὐχὶ συντέθηκέ μοι,  
τούτῳ δὲ συντέθηκεν, ὥσθ' ἔξει λέγειν.  
ὅμως δ' ἐπειδὴ σοι δοκεῖ, δρᾶν ταῦτα χρή. 870
- ΔΙ. ἴθι νυν λιβανωτὸν δευρό τις καὶ πῦρ δότω,  
ὅπως ἂν εὐξωμαι πρὸ τῶν σοφισμάτων,

\* For sacrifice to arrest the coming storm: cf. Virg. *Aen.* iii. 120  
*nigram Hiemi pecudum, Zephyris felicibus albam.*

<sup>b</sup> i.e. love-sick monologues, such as probably Euripides had

# THE FROGS, 847-872

- DI. Bring out a ewe, a black-fleeced ewe,<sup>a</sup> my boys :  
Here's a typhoon about to burst upon us.
- AES. Thou picker-up of Cretan monodies,<sup>b</sup>  
Foisting thy tales of incest on the stage—
- DI. Forbear, forbear, most honoured Aeschylus ;  
And you, my poor Euripides, begone  
If you are wise, out of this pitiless hail,  
Lest with some heady word he crack your scull  
And batter out your brain—less Telephus.<sup>c</sup>  
And not with passion, Aeschylus, but calmly  
Test and be tested. 'Tis not meet for poets  
To scold each other, like two baking-girls.  
But you go roaring like an oak on fire.
- EU I'm ready, I ! I don't draw back one bit.  
I'll lash or, if he will, let him lash first  
The talk, the lays, the sinews of a play :  
Aye and my Peleus, aye and Aeolus,  
And Meleager, aye and Telephus.
- DI. And what do *you* propose ? Speak, Aeschylus.
- AES. I could have wished to meet him *otherwise*.  
We fight not here on equal terms.
- DI. Why not ?
- AES. My poetry survived me : <sup>d</sup> his died with him :  
He's got it here, all handy to recite.  
Howbeit, if so you wish it, so we'll have it.
- DI. O bring me fire, and bring me frankincense.  
I'll pray, or e'er the clash of wits begin,

introduced into his *Κρήσσαι* and *Κρήτες* dealing with the misplaced passion of Aërope and Pasiphaë ; cf. 1356.

<sup>c</sup> τὸν Τήλεφον is substituted for the expected τὸν ἐγκέφαλον. Aristophanes is never tired of scoffing at this unhappy play.

<sup>d</sup> "The Scholiast refers to the well-known fact that at the date of the *Frogs*, he was the only deceased author whose tragedies could be acted on the Athenian stage, a privilege awarded them by a special decree of the Athenian people" : R.

## ARISTOPHANES

ἀγῶνα κρίναι τόνδε μουσικώτατα·  
 ὑμεῖς δὲ ταῖς Μούσαις τι μέλος ὑπάσατε.

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ΔΙ. εὐχεσθε δὴ καὶ σφώ τι, πρὶν τᾶπη λέγειν. 885

ΑΙΣ. Δῆμητερ ἡ θρέψασα τὴν ἐμὴν φρένα,  
εἶναί με τῶν σὼν ἄξιον μυστηρίων.

ΔΙ. ἐπίθες λαβὼν δὴ καὶ σὺ λιβανῶτόν.

ET. καλῶς.

ἕτεροι γάρ εἰσι· οἷσι εὐχόμεαι θεοῖς.

ΔΙ. Ἰδιοί τινές σου, κόμμα καινόν;

ΕΤ. καὶ μάλα. 890

ΔΙ. ἴθι νυν προσεύχου τοῖσιν ἰδιώταις θεοῖς.

ΕΤ. αἰθῆρ, ἐμὸν βόσκημα, καὶ γλώττης στρόφιγξ,  
καὶ ξύνεσι καὶ μυκτῆρες ὀσφραντήριοι,  
ὀρθῶς μ' ἐλέγχειν ὧν ἂν ἅπτωμαι λόγων.

χο. καὶ μὴν ἡμεῖς ἐπιθυμοῦμεν [στρ. 895  
παρὰ σοφῶν ἀνδρῶν ἀκοῦσαί τινα λόγων  
ἐμμέλειαν δαΐαν.  
γλῶττα μὲν γὰρ ἡγρίωται,

THE FROGS, 873-897

To judge the strife with high poetic skill.  
Meanwhile (*to the Chorus*) invoke the Muses with a song.

CHOR. O Muses, the daughters divine  
of Zeus, the immaculate Nine,  
Who gaze from your mansions serene  
on intellects subtle and keen,  
When down to the tournament lists,  
in bright-polished wit they descend,  
With wrestling and turnings and twists  
in the battle of words to contend,  
O come and behold what the two  
antagonist poets can do,  
Whose mouths are the swiftest to teach  
grand language and filings of speech :  
For now of their wits is the sternest  
encounter commencing in earnest

DI. Ye two, put up your prayers before ye start.

AES. Demeter, mistress, nourisher of my soul,  
O make me worthy of thy mystic rites !

DI. (to Eur.) Now put on incense, you.

EU. Excuse me, no ;

My vows are paid to other gods than these.

DR. What, a new coinage of your own?

EU. Precisely.

DI. Pray then to them, those private gods of yours.

eu. Ether, my pasture, volubly-rolling tongue,  
Intelligent wit and critic nostrils keen,  
O well and neatly may I trounce his plays !

CHOR. We also are yearning from these to be learning  
Some stately measure, some majestic grand  
Movement telling of conflicts nigh.  
Now for battle arrayed they stand,

# ARISTOPHANES

λῆμα δ' οὐκ ἄτολμον ἀμφοῖν,  
 οὐδ' ἀκίνητοι φρένες.  
 προσδοκᾶν οὖν εἰκός ἐστι  
 τὸν μὲν ἀστεῖόν τι λέξειν  
 καὶ κατερρωτημένον,  
 τὸν δ' ἀνασπῶντ' αὐτοπρέμνοισ  
~~τοῖς~~ λόγοισιν  
 ἐμπεσόντα συσκεδᾶν πολ-  
 λὰς ἀλυνδήθρας ἐπῶν.

900

ΔΙ. ἀλλ' ὡς τάχιστα χρή λέγειν· οὐτω δ' ὅπως ἐρεῖτον 905  
 ἀστεῖα καὶ μήτ' εἰκόνας μήθ' οἱ ἂν ἄλλος εἴποι.

ΕΤ. καὶ μὴν ἐμαυτὸν μὲν γε τὴν ποίησιν οἶός εἰμι,  
 ἐν τοῖσιν ὑστάτοις φράσω, τοῦτον δὲ πρῶτ' ἐλέγξω,  
 ὡς ἦν ἀλαζών καὶ φέναξ, οἷοις τε τοὺς θεατὰς  
 ἐξηπάτα, μῶρους λαβὼν παρὰ Φρυνίχῳ τραφέντας. 910  
 πρῶτιστα μὲν γὰρ ἓνα τῶν ἂν ἐκάθιζεν ἐγκαλύψας,  
 Ἀχιλλέα τῶν ἢ Νιόβην, τὸ πρόσωπον οὐχὶ δεικνύς,  
 πρόσχημα τῆς τραγωδίας, γρύζοντας οὐδὲ τουτί·

ΔΙ. μὰ τὸν Δι' οὐ δῆθ'.

ΕΤ. ὁ δὲ χορός γ' ἤρειδεν ὀρμαθοὺς ἂν  
 μελῶν ἐφέξῃς τέτταρας ξυνεχῶς ἂν· οἱ δ' ἐσίγων. 915

\* "He is referring to two lost tragedies of Aeschylus, the *Phrygians* or the *Ransom of Hector* and the *Niobe*. In the former, Achilles was introduced, wrapped in sullen gloom for the loss of Patroclus, and refusing all food and consolation. In the latter, Niobe was shown, dumb with sorrow for her six sons and six daughters, whom Apollo and Artemis had slain": R.

## THE FROGS, 898-915

Tongues embittered, and anger high.  
 Each has got a venturesome will,  
 Each an eager and nimble mind ;  
 One will wield, with artistic skill,  
 Clearcut phrases, and wit refined :  
 Then the other, with words defiant,  
 Stern and strong, like an angry giant  
 Laying on with uprooted trees,  
 Soon will scatter a world of these  
 Superscholastic subtleties.

DI. Now then, commence your arguments,  
and mind you both display  
 True wit, not metaphors, nor things  
which any fool could say.

EU. As for myself, good people all,  
I'll tell you by-and-by  
 My own poetic worth and claims ;  
but first of all I'll try  
 To show how this portentous quack  
beguiled the silly fools  
 Whose tastes were nurtured, ere he came,  
in Phrynichus's schools.  
 He'd bring some single mourner on,  
seated and veiled, 'twould be  
 Achilles, say, or Niobe <sup>a</sup>  
—the face you could not see—  
 An empty show of tragic woe,  
who uttered not one thing

DI. 'Tis true.

EU. Then in the Chorus came,  
and rattled off a string  
 Of four continuous lyric odes :  
the mourner never stirred.

# ARISTOPHANES

ΔΙ. ἐγὼ δ' ἔχαιρον τῇ σωπῇ, καί με τοῦτ' ἔτερπεν  
οὐχ ἦττον ἢ νῦν οἱ λαλοῦντες.

ΕΤ. ἡλίθιος γὰρ ἦσθα,  
σάφ' ἴσθι.

ΔΙ. κάμαντῷ δοκῶ. τί δὲ ταῦτ' ἔδρασ' ὁ δεῖνα;

ΕΤ. ὑπ' ἀλαζονείας, ἣν' ὁ θεατῆς προσδοκῶν καθοῖτο,  
ὁπόθ' ἡ Νιόβη τι φθέγγεται· τὸ δρᾶμα δ' ἂν διήει. 920

ΔΙ. ὦ παμπόνηρος, οἷ' ἄρ' ἐφenaκιζόμεν ὑπ' αὐτοῦ.  
τί σκορδιωᾷ καὶ δυσφορεῖς;

ΕΤ. ὅτι αὐτὸν ἐξέλέγχω.  
κάπειτ' ἐπειδὴ ταῦτα ληρήσειε καὶ τὸ δρᾶμα  
ἦδη μεσοίῃ, ῥήματ' ἂν βόεια δώδεκ' εἶπεν,  
ὄφρ' ἔχοντα καὶ λόφους, δεῖν' ἄττα μορμορωπά, 925  
ἄγνωτα τοῖς θεωμένοις.

ΑΙΣ. οἴμοι τάλας.

ΔΙ. σιώπα.

ΕΤ. σαφές δ' ἂν εἶπεν οὐδὲ ἐν

ΔΙ. μὴ πρὶε τοὺς ὁδόντας.

ΕΤ. ἀλλ' ἢ Σκαμάνδρους, ἢ τάφρους, ἢ 'π' ἀσπίδων  
ἐπόντας

γρυπαέτους χαλκηλάτους, καὶ ῥήμαθ' ἱππόκρημνα,  
ἃ ξυμβالهῖν οὐ ῥάδι' ἦν.

ΔΙ. νῆ τοὺς θεούς, ἐγὼ γοῦν 930  
ἦδη ποτ' ἐν μακρῷ χρόνῳ νυκτὸς διηγρύπνησα

# THE FROGS, 916-931

- DI. I liked it too. I sometimes think  
that I those mutes preferred  
To all your chatterers now-a-days.
- EU. Because, if you must know,  
You were an ass.
- DI. An ass, no doubt ;  
what made him do it though ?
- EU. That was his quackery, don't you see,  
to set the audience guessing  
When Niobe would speak ; meanwhile,  
the drama was progressing.
- DI. The rascal, how he took me in !  
'Twas shameful, was it not ?  
(*To Aesch.*) What makes you stamp and fidget so ?
- EU. He's catching it so hot.  
So when he had humbugged thus awhile,  
and now his wretched play  
Was halfway through, a dozen words,  
great wild-bull words, he'd say,  
Fierce Bugaboos, with bristling crests,  
and shaggy eyebrows too,  
Which not a soul could understand.
- AES. O heavens !
- DI. Be quiet, do.
- EU. But not one single word was clear.
- DI. St ! don't your teeth be gnashing.
- EU. 'Twas all Scamanders, moated camps,  
and griffin-eagles flashing  
In burnished copper on the shields,  
chivalric-precipice-high  
Expressions, hard to comprehend.
- DI. Aye, by the Powers, and I  
Full many a sleepless night have spent  
in anxious thought, because



## ARISTOPHANES

τὸν ξουθὸν ἱππαλεκτρύονα ζητῶν, τίς ἐστὶν ὄρνις.

ΑΙΣ. σημεῖον ἐν ταῖς ναυσίν, ὠμαθέστατ', ἐνεγέγραπτο.

ΔΙ. ἐγὼ δὲ τὸν Φιλοξένου γ' ὦμην Ἑρυξιν εἶναι.

ΕΤ. εἴτ' ἐν τραγωδίαις ἐχρῆν κάλεκτρύονα ποιῆσαι; 935

ΑΙΣ. σὺ δ', ὦ θεοῖσιν ἐχθρέ, ποῖά γ' ἐστὶν ἅττ' ἐποίεις;

ΕΤ. οὐχ ἱππαλεκτρύονας μὰ Δί' οὐδὲ τραγελάφους,  
ἄπερ σύ,

ἂν τοῖσι παραπετάσμασιν τοῖς Μηδικοῖς γράφουσιν·  
ἀλλ' ὥς παρέλαβον τὴν τέχνην παρὰ σοῦ τὸ  
πρῶτον εὐθύς

οἰδοῦσαν ὑπὸ κομπασμάτων καὶ ῥημάτων ἐπαχθῶν, 940  
ἴσχανα μὲν πρῶτιστον αὐτὴν καὶ τὸ βάρος ἀφέλλον  
ἐπυλλίοις καὶ περιπάτοις καὶ τευτλίοισι λευκοῖς,  
χυλὸν διδοὺς στωμυλμάτων, ἀπὸ βιβλίων ἀπηθῶν·  
εἴτ' ἀνέτρεφον μονωδίας, Κηφισοφῶντα μιγνύς·  
εἴτ' οὐκ ἐλήρουν ὃ τι τύχοιμ', οὐδ' ἐμπεσὼν ἔφυρον, 945  
ἀλλ' οὐξιών πρῶτιστα μὲν μοι τὸ γένος εἶπ' ἂν εὐθύς  
τοῦ δράματος.

ΑΙΣ. κρεῖττον γὰρ ἦν σοι νῆ Δί' ἢ τὸ σαντοῦ.

<sup>a</sup> A phrase used by Aeschylus in the *Myrmidons* to describe the figure-head of a ship; cf. *P.* 1177, *B.* 800.

<sup>b</sup> Unknown: ὡς ἔμορφος καὶ ἀγῆς διαβάλλεται. Schol.

<sup>c</sup> "Euripides possessed one of the largest libraries in the ancient world (Athenaeus i. 4):" R.

<sup>d</sup> A slave born in the house of Euripides who was popularly credited with helping the poet in his writings; cf. 1408, 1452.

## THE FROGS, 932-947

I'd find the tawny cock-horse <sup>a</sup> out,

what sort of bird it was !

AES. It was a sign, you stupid dolt,

engraved the ships upon.

DI. Eryxis<sup>b</sup> I supposed it was,

Philoxenus's son.

EU. Now really should a cock be brought

into a tragic play?

AES. You enemy of gods and men,

what was *your* practice, pray ?

EU. No cock-horse in *my* plays, by Zeus,

no goat-stag there you'll see,

Such figures as are blazoned forth

in Median tapestry.

When first I took the art from you,

bloated and swoln, poor thing,

With turgid gasconading words

and heavy dieting,

First I reduced and toned her down,

and made her slim and neat

## With wordlets and with exercise

and poultices of beet,

And next a dose of chatterjuice,

distilled from books,<sup>c</sup> I gave her,

And monodies she took, with sharp

Cephisophon <sup>d</sup> for flavour.

I never used haphazard words,

or plunged abruptly in ;

Who entered first explained at large

the drama's origin

And source.

AES. Its source, I really trust,

was better than your own

# ARISTOPHANES

- ΕΥ. ἔπειτ' ἀπὸ τῶν πρώτων ἐπῶν οὐδὲν παρήκ' ἂν  
 ἄργόν,  
 ἀλλ' ἔλεγεν ἡ γυνή τέ μοι χῶ δοῦλος οὐδὲν ἦττον,  
 χῶ δεσπότης χῆ παρθένος χῆ γραῦς ἄν.
- ΑΙΣ. εἶτα δῆτα 950  
 οὐκ ἀποθανεῖν σε ταῦτ' ἐχρῆν τολμῶντα;
- ΕΥ. μὰ τὸν Ἀπόλλω·  
 δημοκρατικὸν γὰρ αὐτ' ἔδρων.
- ΔΙ. τοῦτο μὲν ἔασον, ὦ τᾶν.  
 οὐ σοὶ γάρ ἐστι περιπατεῖν κάλλιστα περὶ γε τούτου.
- ΕΥ. ἔπειτα τουτουσὶ λαλεῖν ἐδίδαξα,
- ΑΙΣ. φημὶ καὶ γώ.  
 ὥς πρὶν διδάξαι γ' ὠφελος μέσος διαρραγῆναι. 955
- ΕΥ. λεπτῶν τε κανόνων εἰσβολὰς ἐπῶν τε γωνιασμούς,  
 νοεῖν, ὁρᾶν, ξυνιέναι, στρέφειν, ἐρᾶν, τεχνάζειν,  
 κάχ' ὑποτοπεῖσθαι, περινοεῖν ἅπαντα
- ΑΙΣ. φημὶ καὶ γώ.
- ΕΥ. οἰκέα πράγματ' εἰσάγων, οἷς χρώμεθ', οἷς ξύνεσμεν,  
 ἐξ ὧν γ' ἂν ἐξηλεγχόμην· ξυνειδότες γὰρ οὗτοι 960  
 ἤλεγχον ἂν μου τὴν τέχνην· ἀλλ' οὐκ ἐκομπολάκουν  
 ἀπὸ τοῦ φρονεῖν ἀποσπάσας, οὐδ' ἐξέπληττον αὐτούς,  
 Κύνους ποιῶν καὶ Μέμνονας κωδωνοφαλαρο-  
 πώλους.

\* περιπατεῖν (= "to expatiate upon") is R.'s conjecture for περίπατος of MSS. He adds: "Dionysus is referring generally to the antidemocratical tendencies of the school to which Euripides belonged. His pupils mentioned in 967, Theramenes and Cleitophon, were both active promoters of the establishment of the Four Hundred."

† "Cycnus the son of Poseidon, and Memnon the son of the Morning, were allies of Priam in the Trojan war, coming, like Rhesus, in the splendour of barbaric trappings": R.

## THE FROGS, 948-963

EV. Then from the very opening lines  
no idleness was shown ;  
The mistress talked with all her might,  
the servant talked as much,  
The master talked, the maiden talked,  
the beldame talked.

AES.    For such  
An outrage was not death your due?

EU. No, by Apollo, no :  
That was my democratic way.

DI. Ah, let that topic go.  
Your record <sup>a</sup> is not there, my friend,  
particularly good.

EU. Then next I taught all these to speak.

AES. You did so, and I would  
That ere such mischief you had wrought,  
your very lungs had split.

ev. Canons of verse I introduced,  
and neatly chiselled wit ;  
To look, to scan : to plot, to plan :  
to twist, to turn, to woo :  
On all to spy ; in all to pry.

AES. You did : I say so too.

EV. I showed them scenes of common life,  
the things we know and see,  
Where any blunder would at once  
by all detected be.

I never blustered on, or took  
 By Cynuses or Memnons <sup>b</sup> clad  
 With bells upon their horses' heads,  
 the audience to dismay.

# ARISTOPHANES

γνώσει δὲ τοὺς τούτου τε κάμου γ' ἑκατέρου  
μαθητάς.

τουτουμηνὶ Φορμίσιος Μεγαίνετός θ' ὁ Μανῆς, 965  
σαλπιγγολογχυπηνάδαι, σαρκασμοπιτυοκάμπται,  
οὐμοὶ δὲ Κλειτοφῶν τε καὶ Θηραμένης ὁ κομψός.

- ΔΙ. Θηραμένης; σοφός γ' ἀνὴρ καὶ δεινὸς ἐς τὰ πάντα,  
ὃς ἦν κακοῖς που περιπέσῃ καὶ πλησίον παραστῇ,  
πέπτωκεν ἔξω τῶν κακῶν, οὐ Χίος, ἀλλὰ Κεῖος. 970

- ΕΤ. τοιαῦτα μέντοι ἔγω φρονεῖν  
τούτοισιν εἰσηγησάμην,  
λογισμὸν ἐνθεῖς τῇ τέχνῃ  
καὶ σκέψιν, ὥστ' ἤδη νοεῖν  
ἅπαντα καὶ διειδέναι 975

- τά τ' ἄλλα καὶ τὰς οἰκίας  
οἰκεῖν ἄμεινον ἢ πρὸ τοῦ,  
κάνασκοπεῖν, πῶς τοῦτ' ἔχει;  
ποῦ μοι τοδί; τίς τοῦτ' ἔλαβε;  
ΔΙ. νῆ τοὺς θεοὺς, νῦν γοῦν Ἀθη- 980  
ναίων ἅπας τις εἰσιῶν  
κέκραγε πρὸς τοὺς οἰκέτας  
ζητεῖ τε, ποῦ ἔστιν ἡ χύτρα;  
τίς τὴν κεφαλὴν ἀπεδήδοκεν  
τῆς μαινίδος; τὸ τρύβλιον 985  
τὸ περυσινὸν τέθνηκέ μοι.

\* An old-fashioned politician of some note at the time. Meg-  
aenetus is unknown. Manes is the name of the little statuette  
with which the game of κότταβος was played (cf. P. 1244), and  
possibly Megaenetus was fond of the game.

\* The epithet refers to the legendary robber Sinis, who tied his  
victims to two pine-trees which he had bound together, and which,  
when let go, tore them limb from limb. Both epithets parody  
Aeschylean grandeur of description.

# THE FROGS, 964-986

Look at *his* pupils, look at mine :

and there the contrast view.

Uncouth Megaenetus is his,

and rough Phormisius <sup>a</sup> too ;

Great long-beard-lance-and-trumpet-men,

flesh-tearers with the pine <sup>b</sup> :

But natty smart Theramenes,

and Cleitophon are mine.

DI. Theramenes ? a clever man

and wonderfully sly :

Immerse him in a flood of ills,

he'll soon be high and dry,

" A Kian with a kappa, sir,

not Chian with a chi." <sup>c</sup>

EU. I taught them all these knowing ways

By chopping logic in my plays,

And making all my speakers try

To reason out the How and Why.

So now the people trace the springs,

The sources and the roots of things,

And manage all their households too

Far better than they used to do,

Scanning and searching *What's amiss ?*

And, *Why was that ?* And, *How is this ?*

DI. Ay, truly, never now a man

Comes home, but he begins to scan ;

And to his household loudly cries,

*Why, where's my pitcher ? What's the matter ?*

*'Tis dead and gone my last year's platter.*

*Who gnawed these olives ? Bless the sprat,*

*Who nibbled off the head of that ?*

<sup>c</sup> i.e. if the party he belonged to came to grief he would at once, like an adroit politician, find a new label for himself, which looked like the old one but might mean anything else he chose.

# ARISTOPHANES

ποῦ τὸ σκόροδον τὸ χθιζινόν;  
 τίς τῆς ἐλάας παρέτραγεν;  
 τέως δ' ἀβελτερώτατοι,  
 κεχηνότες Μαρμαρυγῆαι, 990  
 Μελιτίδαι καθήντο.

ΧΘ. τάδε μὲν λεύσσεις, φαίδιμ' Ἀχιλλεῦ. [ἀντ.  
 σὺ δὲ τί, φέρε, πρὸς ταῦτα λέξεις; μόνον ὅπως  
 μὴ σ' ὁ θυμὸς ἀρπάσας 995  
 ἐκτὸς οἴσῃ τῶν ἐλαῶν.  
 δεινὰ γὰρ κατηγόρηκεν.  
 ἀλλ' ὅπως, ὦ γεννάδα,  
 μὴ πρὸς ὀργὴν ἀντιλέξεις,  
 ἀλλὰ συστείλας, ἄκροισι  
 χρώμενος τοῖς ἰστίοις, 1000  
 εἴτα μᾶλλον μᾶλλον ἄξεις,  
 καὶ φυλάξεις,  
 ἥνικ' ἂν τὸ πνεῦμα λείων  
 καὶ καθεστηκὸς λάβῃς.  
 ἀλλ' ὦ πρῶτος τῶν Ἑλλήνων πυργώσας ῥήματα  
 σεμνὰ  
 καὶ κοσμήσας τραγικὸν λῆρον, θαρρῶν τὸν κρουνὸν  
 ἀφίει. 1005

ΑΙΣ. θυμουμαι μὲν τῇ ξυντυχίᾳ, καὶ μου τὰ σπλάγχν'  
 ἀγανακτεῖ,  
 εἰ πρὸς τοῦτον δεῖ μ' ἀντιλέγειν· ἵνα μὴ φάσκη δ'  
 ἀπορεῖν με,  
 ἀπόκριναί μοι, τίος οὐνεκα χρὴ θαυμάζωειν ἄνδρα  
 ποιητήν;

\* "Melitides was an Athenian of such remarkable stupidity, that his name in common speech was synonymous with a 'block-head'": R.

<sup>b</sup> The first line of the *Myrmidons* of Aeschylus: Schol.

THE FROGS, 987-1008

*And where's the garlic vanished, pray,  
I purchased only yesterday?*

—Whereas, of old, our stupid youths  
Would sit, with open mouths and eyes,  
Like any dull-brained Mammacouths.<sup>a</sup>

CHOR. "All this thou beholdest, Achilles our boldest."<sup>b</sup>  
And what wilt thou reply? Draw tight the rein  
Lest that fiery soul of thine  
Whirl thee out of the listed plain,  
Past the olives,<sup>c</sup> and o'er the line.  
Dire and grievous the charge he brings.  
See thou answer him, noble heart,  
Not with passionate bickerings.  
Shape thy course with a sailor's art,  
Reef the canvas, shorten the sails,  
Shift them edgewise to shun the gales.  
When the breezes are soft and low,  
Then, well under control, you'll go  
Quick and quicker to strike the foe.<sup>d</sup>

O first of all the Hellenic bards  
                high loftily-towering verse to rear,  
And tragic phrase from the dust to raise,  
                pour forth thy fountain with right good cheer.

AES. My wrath is hot at this vile mischance,  
                     and my spirit revolts at the thought that I  
 Must bandy words with a fellow like *him* :  
                     but lest he should vaunt that I can't reply—  
 Come, tell me what are the points for which  
                     a noble poet our praise obtains.

\* A row of them planted across the end of the Hippodrome.

\* "Do not act in a stormy, tempestuous manner," the Chorus say to Aeschylus; "wait till the breeze is calm and settled, and then more and more you can urge your ship against your opponent and be on your guard against his onset": R.



# ARISTOPHANES

- ΕΥ. δεξιότητος καὶ νουθεσίας, ὅτι βελτίους τε ποιούμεν  
τοὺς ἀνθρώπους ἐν ταῖς πόλεσιν.
- ΑΙΣ. τοῦτ' οὖν εἰ μὴ πεποίηκας, 1010  
ἀλλ' ἐκ χρηστῶν καὶ γενναίων μοχθηροτάτους ἀπ-  
έδειξας,  
τί παθεῖν φήσεις ἄξιος εἶναι;
- ΔΙ. τεθνάναι· μὴ τοῦτον ἐρώτα.
- ΑΙΣ. σκέψαι τοῖνυν οἷους αὐτοὺς παρ' ἐμοῦ παρεδέξατο  
πρῶτον,  
εἰ γενναίους καὶ τετραπήχεις, καὶ μὴ διαδρασι-  
πολίτας,  
μηδ' ἀγοραίους μηδὲ κοβάλους, ὥσπερ νῦν, μηδὲ  
πανούργους, 1015  
ἀλλὰ πνέοντας δόρυ καὶ λόγχας καὶ λευκολόφους  
τρυφαλείας  
καὶ πῆληκας καὶ κνημίδας καὶ θυμοὺς ἑπταβοείους.
- ΔΙ. καὶ δὴ χωρεῖ τουτὶ τὸ κακόν· κρανοποιῶν αὖ μ'  
ἐπιτρίψει.
- ΕΥ. καὶ σὺ τί δράσας αὐτοὺς οὕτως γενναίους ἐξ-  
εδίδαξας;
- ΔΙ. Αἰσχύλε, λέξον, μηδ' αὐθαδῶς σεμνυνόμενος  
χαλέπαινε. 1020
- ΑΙΣ. δρᾶμα ποιήσας Ἄρεως μεστόν.
- ΔΙ. ποῖον;
- ΑΙΣ. τοὺς ἑπτ' ἐπὶ Θήβας·  
ὃ θεασάμενος πᾶς ἂν τις ἀνὴρ ἠράσθη δαίτιος εἶναι.
- ΔΙ. τουτὶ μὲν σοι κακόν εἵργασται· Θηβαίους γὰρ  
πεποίηκας  
ἀνδρειοτέρους εἰς τὸν πόλεμον· καὶ τούτου γ'  
οὐνεκα τύπτου.

THE FROGS, 1009-1024

ev. For his ready wit, and his counsels sage,  
and because the citizen folk he trains  
To be better townsmen and worthier men.

AES. If then you have done the very reverse,  
Found noble-hearted and virtuous men,  
and altered them, each and all, for the worse,  
Pray what is the meed you deserve to get ?

DI. Nay, ask not *him*. He deserves to die.

AES. For just consider what style of men  
   he received from me, great six-foot-high  
 Heroical souls, who never would blench  
   from a townsman's duties in peace or war ;  
 Not idle loafers, or low buffoons,

or rascally scamps such as now they are.

But men who were breathing spears and helms,  
and the snow-white plume in its crested pride,  
The greave, and the dart, and the warrior's heart  
in its sevenfold casing of tough bull-hide.

vi. He'll stun me, I know, with his armoury-work ;  
this business is going from bad to worse.

eu. And how did you manage to make them so grand,  
exalted, and brave with your wonderful verse?

DI. Come, Aeschylus, answer, and don't stand mute  
in your self-willed pride and arrogant spleen.

AES. A drama I wrote with the War-god filled.

DI. Its name?

AES. 'Tis the *Seven against Thebes* that I mean.  
Which whoso beheld, with eagerness swelled  
to rush to the battlefield there and then.

DR. O that was a scandalous thing you did !

You have made the Thebans mightier men,  
More eager by far for the business of war.

Now, therefore, receive this punch on the head.

# ARISTOPHANES

- ΑΙΣ. ἀλλ' ὑμῖν αὐτ' ἐξῆν ἀσκεῖν, ἀλλ' οὐκ ἐπὶ τοῦτ'  
ἐτράπεσθε. 1025  
εἶτα διδάξας Πέρσας μετὰ τοῦτ' ἐπιθυμεῖν ἐξεδίδαξα  
νικᾶν αἰετοὺς ἀντιπάλους, κοσμήσας ἔργον ἄριστον.
- ΔΙ. ἐχάρην γοῦν, τὸν θρῆνον ἀκούσας περὶ Δαρείου  
τεθνεώτος,  
ὁ χορὸς δ' εὐθύς τῷ χεῖρ' ὠδὶ συγκρούσας εἶπεν  
ἱανοῖ.
- ΑΙΣ. ταῦτα γὰρ ἄνδρας χρὴ ποιητὰς ἀσκεῖν. σκέψαι  
γὰρ ἀπ' ἀρχῆς, 1030  
ὥς ἀφέλιμοι τῶν ποιητῶν οἱ γενναῖοι γεγένηται.  
Ὅρφεὺς μὲν γὰρ τελετὰς θ' ἡμῖν κατέδειξε φόνων  
τ' ἀπέχεσθαι,  
Μουσαῖος δ' ἐξακέσεις τε νόσων καὶ χρησμούς,  
Ἡσίοδος δὲ  
γῆς ἐργασίας, καρπῶν ὥρας, ἀρότους· ὁ δὲ θεῖος  
Ὀμηρος  
ἀπὸ τοῦ τιμὴν καὶ κλέος ἔσχευ πλὴν τοῦδ' ὅτι  
χρήστ' ἐδίδαξε, 1035  
τάξεις, ἀρετὰς, ὀπλίσεις ἀνδρῶν;
- ΔΙ. καὶ μὴν οὐ Παντακλέα γε  
ἐδίδαξεν ὅμως τὸν σκαϊότατον· πρῶτην γοῦν, ἥνικ'  
ἔπεμπεν,  
τὸ κράνος πρῶτον περιδησάμενος τὸν λόφον ἡμελλ'  
ἐπιδήσειν.
- ΑΙΣ. ἀλλ' ἄλλους τοὶ πολλοὺς ἀγαθοὺς, ὧν ἦν καὶ  
Λάμαχος ἥρως·

\* The reference is to the invocation of the dead Darius, *Persae* 625-676. τὸν θρῆνον ἀκούσας is R.'s conjecture for the unmetrical ἥνικ' ἤκουσα of MSS.; but ἥνικ' ἐκώκυσα is perhaps better.

THE FROGS, 1025-1039

AES. Ah, *ye* might have practised the same yourselves,  
but ye turned to other pursuits instead.  
Then next the *Persians* I wrote, in praise  
of the noblest deed that the world can show,  
And each man longed for the victor's wreath,  
to fight and to vanquish his country's foe.

DI. I was pleased, I own, when I heard their moan<sup>a</sup>  
for old Darius, their great king, dead ;  
When they smote together their hands, like this,  
and *Evir alake* the Chorus said.

AES. Aye, such are the poet's appropriate works :  
and just consider how all along  
From the very first they have wrought you good,  
the noble bards, the masters of song.  
First, Orpheus taught you religious rites,  
and from bloody murder to stay your hands :  
Musaeus healing and oracle lore ;  
and Hesiod all the culture of lands,  
The time to gather, the time to plough.

And gat not Homer his glory divine  
By singing of valour, and honour, and right,  
and the sheen of the battle-extended line,  
The ranging of troops and the arming of men ?

Dr. O ay, but he didn't teach *that*, I opine,  
To Pantacles; when he was leading the show <sup>b</sup>  
I couldn't imagine what he was at,  
He had fastened his helm on the top of his head,  
he was trying to fasten his plume upon that.

AES. But others, many and brave, he taught,  
of whom was Lamachus,<sup>c</sup> hero true ;

<sup>d</sup> ἔπεμπεν=ἐπώμπευεν: Schol. Pantacles had forgotten to fasten the plume on his helmet before starting.

<sup>c</sup> One of the three generals in the Sicilian expedition; scoffed at in the *Acharnians*, but here referred to as a typical soldier.

# ARISTOPHANES

ὅθεν ἡμῇ φρὴν ἀπομαξαμένη πολλὰς ἀρετὰς  
 ἐποίησεν,  
 Πατρόκλων, Τεύκρων θυμολέοντων, ἔν' ἐπαίροιμι,<sup>1040</sup>  
 ἄνδρα πολίτην  
 ἀντεκτείνειν αὐτὸν τούτοις, ὅποταν σάλπιγγος  
 ἀκούσῃ.  
 ἀλλ' οὐ μὰ Δί' οὐ Φαίδρας ἐποιοῦν πόρνας οὐδὲ  
 Σθενεβοίας,  
 οὐδ' οἷδ' οὐδεὶς ἦντιν' ἐρώσαν πώποτ' ἐποίησα  
 γυναῖκα.

ΕΓ. μὰ Δί', οὐ γὰρ ἐπῆν τῆς Ἀφροδίτης οὐδέν σοι.  
 ΑΙΣ. μηδέ γ' ἐπεῖη.<sup>1045</sup>

ἀλλ' ἐπὶ τοι σοὶ καὶ τοῖς σοῖσιν πολλὴ πολλοῦ  
 ἵπικαθήτο,  
 ὥστε γε καὐτόν σε κατ' οὖν ἔβαλεν.

ΔΙ. νῆ τὸν Δία τοῦτό γέ τοι δῆ.  
 ἃ γὰρ ἐς τὰς ἀλλοτρίας ἐποίεις, αὐτὸς τούτοισιν  
 ἐπλήγῃς.

ΕΓ. καὶ τί βλάπτουσ', ὦ σχέτλι' ἀνδρῶν, τὴν πόλιν  
 ἅμα Σθενέβοιαι;

ΑΙΣ. ὅτι γενναίας καὶ γενναίων ἀνδρῶν ἀλόχους ἀνέπεισας<sup>1050</sup>  
 κύνεια πιεῖν, αἰσχυνθείσας διὰ τοὺς σοὺς Βελλε-  
 ροφόντας.

ΕΓ. πότερον δ' οὐκ ὄντα λόγον τοῦτον περὶ τῆς Φαίδρας  
 ξυνέθηκα;

ΑΙΣ. μὰ Δί', ἀλλ' ὄντ'· ἀλλ' ἀποκρύπτειν χρή τὸ πονηρὸν  
 τὸν γε ποιητὴν,  
 καὶ μὴ παράγειν μηδὲ διδάσκειν. τοῖς μὲν γὰρ  
 παιδαρίοισιν

---

\* The love of Phaedra for her stepson Hippolytus is the subject of the play of that name; and the adulterous love of Sthenoboea for Bellerophon was doubtless told in the lost *Sthenoboea*.



# ARISTOPHANES

ἔστι διδάσκαλος ὅστις φράζει, τοῖσιν δ' ἡβῶσι  
ποιηταί. 1053

πάνυ δὴ δεῖ χρηστὰ λέγειν ἡμᾶς.

ΕΤ. ἦν οὖν σὺ λέγῃς Λυκαβηττοῦς  
καὶ Παρνασσῶν ἡμῖν μεγέθη, τοῦτ' ἔστι τὸ χρηστὰ  
διδάσκειν,

ὃν χρὴ φράζειν ἀνθρωπείως;

ΑΙΣ. ἀλλ', ὦ κακόδαιμον, ἀνάγκη  
μεγάλων γνωμῶν καὶ διανοιῶν ἴσα καὶ τὰ ῥήματα  
τίκτειν.

κἄλλως εἰκὸς τοὺς ἡμιθέους τοῖς ῥήμασι μείζοσι  
χρηῆσθαι· 1060  
καὶ γὰρ τοῖς ἱματίοις ἡμῶν χρώνται πολὺ σεμνοτέ-  
ροιςιν.

ἄμοῦ χρηστῶς καταδείξαντος διελυμήνῳ σὺ.

ΕΤ. τί δράσας;  
ΑΙΣ. πρῶτον μὲν τοὺς βασιλεύοντας ῥάκι' ἀμπισχών,  
ὧ' ἔλεινοί

τοῖς ἀνθρώποις φαίνοντ' εἶναι.

ΕΤ. τοῦτ' οὖν ἔβλαιφα τί δράσας;

ΑΙΣ. οὐκ οὐκ ἐθέλει γε τριηραρχεῖν πλουτῶν οὐδεὶς διὰ  
ταῦτα, 1065  
ἀλλ' ἐν ῥακίοις περιειλόμενος κλάει καὶ φησὶ  
πένεσθαι.

ΔΙ. νῆ τὴν Δήμητρα, χιτῶνά γ' ἔχων οὐλῶν ἐρίων  
ὑπένερχε·

κἂν ταῦτα λέγων ἐξαπατήσῃ, παρὰ τοὺς ἰχθῦς  
ἀνέκυψεν.

ΑΙΣ. εἴτ' αὖ λαλιὰν ἐπιτηδεῦσαι καὶ στωμυλίαν ἐδίδαξας,

\* Lycabettus is an insulated rocky peak a little N.E. of Athens.

THE FROGS, 1055-1069

For boys a teacher at school is found,  
but we, the poets, are teachers of men.  
We are BOUND things honest and pure to speak.

EU. And to speak great Lycabettuses,<sup>a</sup> pray,  
And massive blocks of Parnassian rocks,  
is *that* things honest and pure to say?  
In human fashion we ought to speak.

AES.                   Alas, poor witling, and can't you see  
That for mighty thoughts and heroic aims,  
                the words themselves must appropriate be?  
And grander belike on the ear should strike  
                the speech of heroes and godlike powers,  
Since even the robes that invest their limbs  
                are statelier, grander robes than ours.  
Such was *my* plan : but when *you* began,  
                you spoilt and degraded it all.

EU. How so?

AES. Your kings in tatters and rags you dressed,  
and brought them on, a beggarly show,  
To move, forsooth, our pity and ruth.

EU. And what was the harm, I should like to know.

AES. No more will a wealthy citizen now  
equip for the state a galley of war.<sup>b</sup>  
He wraps his limbs in tatters and rags,  
and whines *he is poor, too poor by far.*

DI. But under his rags he is wearing a vest,  
as woolly and soft as a man could wish.  
Let him gull the state, and he's off to the mart ;  
an eager, extravagant buyer of fish.<sup>c</sup>

**AES.** Moreover to prate, to harangue, to debate,  
is now the ambition of all in the state.

<sup>b</sup> To fit out a trireme provided by the state was one of the "public services" (λειτουργία) required of wealthy citizens.

\* Lit. "he pops up in the fish-market"; cf. *W.* 789.



# ARISTOPHANES

ἡ ἕξεκένωσεν τὰς τε παλαιόστρας καὶ τὰς πυγὰς  
 ἐνέτρηψε 1070  
 τῶν μεираκίων στωμυλλομένων, καὶ τοὺς παράλους  
 ἀνέπεισεν

ἀνταγορεύειν τοῖς ἄρχουσιν. καίτοι τότε γ', ἡνίκ'  
 ἐγὼ ἔζων,  
 οὐκ ἠπίσταντ' ἀλλ' ἡ μᾶζαν καλέσαι καὶ ῥυπαπαῖ  
 εἰπεῖν.

ΔΙ. νῆ τὸν Ἀπόλλω, καὶ προσπαρδεῖν γ' εἰς τὸ στόμα  
 τῷ θαλάμακι,  
 καὶ μινθῶσαι τὸν ξύσσιτον, κᾶκβὰς τινὰ λωποδυ-  
 τῆσαι 1075

νῦν δ' ἀντιλέγει κούκέτ' ἐλαύνει,  
 καὶ πλεῖ δευρὶ καῦθις ἐκείσε;  
 ΑΙΣ. ποίων δὲ κακῶν οὐκ αἰτιός ἐστ';  
 οὐ προαγωγὸς κατέδειξ' οὗτος,  
 καὶ τικτούσας ἐν τοῖς ἱεροῖς, 1080  
 καὶ μινυμένας τοῖσιν ἀδελφοῖς,  
 καὶ φασκούσας οὐ ζῆν τὸ ζῆν;  
 κᾶτ' ἐκ τούτων ἡ πόλις ἡμῶν  
 ὑπογραμματέων ἀνεμεστώθη  
 καὶ βωμολόχων δημοπιθήκων  
 ἐξαπατώντων τὸν δῆμον αἰεί·  
 λαμπάδα δ' οὐδεὶς οἶός τε φέρειν  
 ὑπ' ἀγυμνασίας ἔτι νυνί.

ΔΙ. μὰ Δι' οὐ δῆθ', ὥστ' ἐπαφανάνθην  
 Παναθηναίοισι γελῶν, ὅτε δὴ 1090  
 βραδὺς ἀνθρωπὸς τις ἔθει κύψας  
 λευκός, πίων, ὑπολειπόμενος,

\* The rhythmical cry to which the oars kept time; cf. W. 909.

† Cf. 1477 n.

‡ i.e. the torch-race (λαμπαδηφορία) at the Panathenaea, which

## THE FROGS, 1070-1092

Each exercise-ground is in consequence found  
deserted and empty : to evil repute  
Your lessons have brought our youngsters, and taught  
our sailors to challenge, discuss, and refute  
The orders they get from their captains and yet,  
when *I* was alive, I protest that the knaves  
Knew nothing at all, save for rations to call,  
and to sing “ Rhyppapae ” <sup>a</sup> as they pulled  
through the waves.

DI. And bedad to let fly from their sterns in the eye  
       of the fellow who tugged at the undermost oar,  
 And a jolly young messmate with filth to besmirk,  
       and to land for a filching adventure ashore ;  
 But now they harangue, and dispute, and won't row  
 And idly and aimlessly float to and fro.

AES. Of what ills is he not the creator and cause ?  
Consider the scandalous scenes that he draws,  
His bawds, and his panders, his women who give  
Give birth in the sacredest shrine,  
Whilst others with brothers are wedded and bedded,  
And others opine  
That " not to be living " is truly " to live." <sup>b</sup>  
And therefore our city is swarming to-day  
With clerks and with demagogue-monkeys, who play  
Their jackanape tricks at all times, in all places,  
Deluding the people of Athens ; but none  
Has training enough in athletics to run  
With the torch in his hand at the races. <sup>c</sup>

DI. By the Powers, you are right! At the Panathenaea  
I laughed till I felt like a potsherd to see a  
Pale, paunchy young gentleman pounding along,  
With his head butting forward, the last of the throng,

started from the outer Cerameicus, passed through the Thriasian gates and on to the Acropolis.

# ARISTOPHANES

καὶ δεινὰ ποιῶν· καθ' οἱ Κεραμῆς  
ἐν ταῖσι πύλαις παῖουσ' αὐτοῦ  
γαστέρα, πλευράς, λαγόνas, πυγὴν· 1095  
ὁ δὲ τυπτόμενος ταῖσι πλατεῖαις  
ὑποπερδόμενος  
φυσῶν τὴν λαμπάδ' ἔφευγε.

ΧΟ. μέγα τὸ πρᾶγμα, πολὺ τὸ νεῖκος, ἄδρὸς ὁ πόλεμος  
ἔρχεται. [στρ. 1100  
χαλεπὸν οὖν ἔργον διαιρεῖν,  
ὅταν ὁ μὲν τείνῃ βιαίως,  
ὁ δ' ἐπαναστρέφειν δύνηται κατπερείδεσθαι τορῶς.  
ἀλλὰ μὴ 'ν ταύτῳ καθῆσθον·  
εἰσβολαὶ γάρ εἰσι πολλαὶ χᾶτεραι σοφισμάτων.  
ὅ τι περ οὖν ἔχeton ἐρίζειν, 1105  
λέγετον, ἔπιτον, ἀνά τε δέρετον,  
τά τε παλαιὰ καὶ τὰ καινὰ,  
καποκινδυνεύετον λεπτὸν τι καὶ σοφὸν λέγειν.  
[ἀντ.  
εἰ δὲ τοῦτο καταφοβεῖσθον, μή τις ἀμαθία προσῇ 1110  
τοῖς θεωμένοιis, ὥς τὰ  
λεπτὰ μὴ γινῶναι λεγόντων,  
μηδὲν ὀρρωδεῖτε τοῦθ'· ὥς οὐκ ἔθ' οὕτω ταῦτ' ἔχει.  
ἐστρατευμένοι γάρ εἰσι,  
βιβλίον τ' ἔχων ἕκαστος μανθάνει τὰ δεξιὰ.  
αἱ φύσεις τ' ἄλλως κρᾶτιςται, 1115  
νῦν δὲ καὶ παρηκόνηται.

\* Dwellers in the Cerameicus.

† Because this was the second representation of the play (see Introduction), and "each has now got a book of the words (βιβλίον, 'libretto')." So R., but others explain more generally that all the audience are well-read.

## THE FROGS, 1093-1116

In the direst of straits ; and behold at the gates,  
The Ceramites " flapped him, and smacked him, and  
slapped him,  
In the ribs, and the loin, and the flank, and the groin,  
And still, as they spanked him, he puffed and he  
panted,  
Till at one mighty cuff, he discharged such a puff  
That he blew out his torch and levanted.

CHOR. Dread the battle, and stout the combat,  
mighty and manifold looms the war.  
Hard to decide is the fight they're waging,  
One like a stormy tempest raging,  
One alert in the rally and skirmish,  
clever to parry and foin and spar.  
Nay but don't be content to sit  
Always in one position only :  
many the fields for your keen-edged wit.  
On then, wrangle in every way,  
Argue, battle, be flayed and flay,  
Old and new from your stores display,  
Yea, and strive with venturesome daring  
something subtle and neat to say.

Fear ye this, that to-day's spectators  
lack the grace of artistic lore,  
Lack the knowledge they need for taking  
All the points ye will soon be making ?  
Fear it not : the alarm is groundless :  
that, be sure, is the case no more.  
All have fought the campaign ere this :  
Each a book of the words is holding ;  
never a single point they'll miss.<sup>b</sup>  
Bright their natures, and now, I ween,  
Newly whetted, and sharp, and keen.

# ARISTOPHANES

μηδὲν οὖν δείσῃτον, ἀλλὰ  
πάντ' ἐπέξιτον, θεατῶν γ' οὐνεχ', ὥς ὄντων σοφῶν.

- ΕΤ. καὶ μὴν ἐπ' αὐτοὺς τοὺς προλόγους σου τρέψομαι,  
ὅπως τὸ πρῶτον τῆς τραγωδίας μέρος 1120  
πρώτιστον αὐτοῦ βασανῶ τοῦ δεξιού.  
ἄσαφής γὰρ ἦν ἐν τῇ φράσει τῶν πραγμάτων.
- ΔΙ. καὶ ποῖον αὐτοῦ βασανεῖς;  
ΕΤ. πολλοὺς πάνυ.  
πρῶτον δέ μοι τὸν ἐξ Ὀρεστείας λέγε.  
ΔΙ. ἄγε δὴ σιώπα πᾶς ἀνὴρ. λέγ', Αἰσχύλε. 1125  
ΑΙΣ. Ἐρμῇ χθόνιε, πατρῷ ἐποπτεύων κράτη,  
σωτήρ γενοῦ μοι σύμμαχός τ' αἰτουμένω.  
ἦκω γὰρ ἐς γῆν τήνδε καὶ κατέρχομαι.  
ΔΙ. τούτων ἔχεις ψέγειν τι;  
ΕΤ. πλεῖν ἢ δώδεκα.  
ΔΙ. ἀλλ' οὐδὲ πάντα ταῦτά γ' ἔστ' ἀλλ' ἢ τρία. 1130  
ΕΤ. ἔχει δ' ἕκαστον εἴκοσιν γ' ἁμαρτίας.  
ΔΙ. Αἰσχύλε, παρανῶ σοι σιωπᾶν· εἰ δὲ μή,  
πρὸς τρισὶν ἱαμβεῖοισι προσοφείλων φανεῖ.  
ΑΙΣ. ἐγὼ σιωπῶ τῷδ';  
ΔΙ. ἐὰν πείθῃ γ' ἐμοί.  
ΕΤ. εὐθὺς γὰρ ἡμάρτηκεν οὐράνιον γ' ὅσον. 1135  
ΑΙΣ. ὁρᾷς ὅτι ληρεῖς;  
ΔΙ. ἀλλ' ὀλίγον γέ μοι μέλει.  
ΑΙΣ. πῶς φῆς μ' ἁμαρτεῖν;  
ΕΤ. αὐθις ἐξ ἀρχῆς λέγε.  
ΑΙΣ. Ἐρμῇ χθόνιε, πατρῷ ἐποπτεύων κράτη.

\* Usually explained of the "trilogy" formed by the *Agamemnon*, *Choëphores* and *Eumenides*, but R. would exclude the *Agamemnon* and explain "the Orestes-group of plays." These opening lines of the *Choëphores* are not in the Medicean ms. but have been restored to their place from this passage.



# ARISTOPHANES

- ΕΤ. οὔκουν Ὀρέστης τοῦτ' ἐπὶ τῷ τύμβῳ λέγει  
τῷ τοῦ πατρὸς τεθνεώτος;
- ΑΙΣ. οὐκ ἄλλως λέγω. 1140
- ΕΤ. πότερ' οὖν τὸν Ἑρμῆν, ὡς ὁ πατήρ ἀπώλετο  
αὐτοῦ βιαίως ἐκ γυναικείας χειρὸς  
δόλοισι λαθραίοις, ταῦτ' ἐποπτεύειν ἔφη;
- ΑΙΣ. οὐ δῆτ' ἐκέκωνον, ἀλλὰ τὸν Ἑριούνιον  
Ἑρμῆν χθόνιον προσεῖπε, καδῆλου λέγων 1145  
ὅτιη πατρῶν τοῦτο κέκτηται γέρας.
- ΕΤ. ἔτι μείζον ἐξήμαρτες ἢ γὰρ βουλόμην·  
εἰ γὰρ πατρῶν τὸ χθόνιον ἔχει γέρας,
- ΔΙ. οὕτως ἂν εἴη πρὸς πατρὸς τυμβωρύχος.
- ΑΙΣ. Διόνυσσε, πίνεις οἶνον οὐκ ἀνθοσμίαν. 1150
- ΔΙ. λέγ' ἕτερον αὐτῷ· σὺ δ' ἐπιτήρει τὸ βλάβος.
- ΑΙΣ. σωτήρ γενοῦ μοι σύμμαχός τ' αἰτουμένω.  
ἦκω γὰρ ἐς γῆν τήνδε καὶ κατέρχομαι.
- ΕΤ. δις ταυτὸν ἡμῖν εἶπεν ὁ σοφὸς Αἰσχύλος.
- ΔΙ. πῶς δις;
- ΕΤ. σκόπει τὸ ρῆμ'· ἐγὼ δέ σοι φράσω. 1155  
ἦκω γὰρ ἐς γῆν, φησί, καὶ κατέρχομαι·  
ἦκω δὲ ταυτὸν ἐστὶ τῷ κατέρχομαι.
- ΔΙ. νῆ τὸν Δι', ὥσπερ γ' εἴ τις εἴποι γείτονι,  
χρήσον σὺ μάκτραν, εἰ δὲ βούλει, κάρδοπον.
- ΑΙΣ. οὐ δῆτα τοῦτό γ', ὦ κατεστρωμμένη 1160  
ἄνθρωπε, ταῦτ' ἔστ', ἀλλ' ἄριστ' ἐπὶ ἔχων.

\* E. gives the last three words of 1138 a meaning which they can bear, "that dost survey *my* father's realm." He then "asks why does Orestes at this solemn moment address Hermes as the surveyor of his father's realm. Does he mean that the god of craft was an onlooker, when Clytaemnestra by craft destroyed her husband?": R.

# THE FROGS, 1139-1161

EU. And this beside his murdered father's grave  
Orestes speaks ?

AES. I say not otherwise.

EU. Then does he mean that when his father fell  
By craft and violence at a woman's hand,  
The god of craft was witnessing the deed ? <sup>a</sup>

AES. It was not he <sup>b</sup> : it was the Helper Hermes  
He called the grave : and this he showed by adding  
It was his sire's prerogative he held.

EU. Why this is worse than all. If from his father  
He held this office grave, why then—<sup>c</sup>

DI. He was  
A graveyard rifler on his father's side.

AES. Bacchus, the wine you drink is stale and fusty.<sup>d</sup>

DI. Give him another : (*to Eur.*) you, look out for faults.

AES. *Be thou my saviour and mine aid to-day,  
For here I come, and hither I return.*

EU. The same thing twice says clever Aeschylus.

DI. How twice ?

EU. Why, just consider : I'll explain.

" I come," says he ; and " I return," says he :  
It's the same thing, to " come " and to " return."

DI. Aye, just as if you said, " Good fellow, lend me  
A kneading trough : likewise, a trough to knead in." <sup>e</sup>

AES. It is not so, you everlasting talker,  
They're not the same, the words are right enough.

<sup>b</sup> *i.e.* not Ἑρμῆς δόλιος, one of his many titles, for which *cf.*  
*Pl.* 1153-70.

<sup>c</sup> " E. again misinterprets the words of Aeschylus, taking πατρῶν γέρας to refer to χθόνιον, whereas it refers to ἐριούνιον. Dionysus then breaks in with an unseemly joke. If Hermes is invoked ἐπὶ τῷ τύμβῳ as χθόνιος he must be a τυμβωρύχος, and this unsavoury business therefore is what he derived from his father": R.

<sup>d</sup> *i.e.* as shown by the stupid joke it produces.

<sup>e</sup> Both μάκτρα and κάρδος describe the same thing.



# ARISTOPHANES

- ΔΙ. πῶς δῆ; δίδαξον γάρ με καθ' ὃ τι δὴ λέγεις.  
 ΑΙΣ. ἐλθεῖν μὲν εἰς γῆν ἔσθ' ὅτῳ μετῇ πάτρας·  
 χωρὶς γὰρ ἄλλης συμφορᾶς ἐλήλυθεν·  
 φεύγων δ' ἀνὴρ ἦκει τε καὶ κατέρχεται. 1165
- ΔΙ. εὖ νῆ τὸν Ἀπόλλω. τί σὺ λέγεις, Εὐριπίδη;  
 ΕΤ. οὐ φημὶ τὸν Ὀρέστην κατελθεῖν οἴκαδε·  
 λάθρα γὰρ ἦλθεν, οὐ πιθὼν τοὺς κυρίους.  
 ΔΙ. εὖ νῆ τὸν Ἑρμῆν· ὃ τι λέγεις δ' οὐ μανθάνω.  
 ΕΤ. πέραινε τοίνυν ἕτερον.  
 ΔΙ. ἴθι πέραινε σύ, 1170  
 Αἰσχύλ', ἀνύσας· σὺ δ' εἰς τὸ κακὸν ἀπόβλεπε.  
 ΑΙΣ. τύμβου δ' ἐπ' ὄχθῳ τῷδε κηρύσσω πατρὶ  
 κλύειν, ἀκοῦσαι.  
 ΕΤ. τοῦθ' ἕτερον αὖ δις λέγει,  
 κλύειν, ἀκοῦσαι, ταυτὸν ὃν σαφέστατα.  
 ΔΙ. τεθνηκόσω γὰρ ἔλεγεν, ὦ μόχθηρε σύ, 1175  
 οἷς οὐδὲ τρεῖς λέγοντες ἐξικνούμεθα.  
 ΑΙΣ. σὺ δὲ πῶς ἐποίεις τοὺς προλόγους;  
 ΕΤ. ἐγὼ φράσω·  
 κᾶν που δις εἴπω ταυτόν, ἢ στοιβὴν ἰδῆς  
 ἐνοῦσαν ἔξω τοῦ λόγου, κατάπτυσον.  
 ΔΙ. ἴθι δὴ λέγ'· οὐ γάρ μουστὶν ἄλλ' ἀκουστέα 1180  
 τῶν σῶν προλόγων τῆς ὀρθότητος τῶν ἐπῶν.  
 ΕΤ. ἦν Οἰδίπους τὸ πρῶτον εὐδαίμων ἀνὴρ,  
 ΑΙΣ. μὰ τὸν Δι' οὐ δῆτ', ἀλλὰ κακοδαίμων φύσει,  
 ὄντινά γε, πρὶν φῦναι μὲν, Ἀπόλλων ἔφη  
 ἀποκτενεῖν τὸν πατέρα, πρὶν καὶ γεγενῆαι. 1185  
 πῶς οὗτος ἦν τὸ πρῶτον εὐδαίμων ἀνὴρ;  
 ΕΤ. εἴτ' ἐγένετ' αὖθις ἀθλιώτατος βροτῶν.

\* E. claims that *κατελθεῖν* can only be used properly of a person who is formally recalled from exile.

<sup>b</sup> Referring to the last farewell to the dead at a funeral; cf.

# THE FROGS, 1162-1187

- DI. How so? inform me how you use the words.
- AES. A man, not banished from his home, may "come"  
To any land, with no especial chance.  
A home-bound exile both "returns" and "comes."
- DI. O good, by Apollo!  
What do you say, Euripides, to that?
- EU. I say Orestes never did "return."<sup>a</sup>  
He came in secret: nobody recalled him.
- DI. O good, by Hermes!  
(*Aside*) I've not the least suspicion what he means.
- EU. Repeat another line.
- DI. Ay, Aeschylus,  
Repeat one instantly: *you*, mark what's wrong.
- AES. *Now on this funeral mound I call my father  
To hear, to hearken.*
- EU. There he is again.  
To "hear," to "hearken"; the same thing, exactly.
- DI. Aye, but he's speaking to the dead, you knave,  
Who cannot hear us though we call them thrice.<sup>b</sup>
- AES. And how do you make *your* prologues?
- EU. You shall hear;  
And if you find one single thing said twice,  
Or any useless padding, spit upon me.
- DI. Well, fire away: I'm all agog to hear  
Your very accurate and faultless prologues.
- EU. *A happy man was Oedipus at first—<sup>c</sup>*
- AES. Not so, by Zeus; a most unhappy man.  
Who, not yet born nor yet conceived, Apollo  
Foretold would be his father's murderer.  
How could *he* be a happy man at first?
- EU. *Then he became the wretchedest of men.*
- Hom. *Od.* ix. 65 ἐτάρον τῆς ἑκάστον ἀνταί | οἱ θάνατο, Virg. *Aen.*  
vi. 506 *Manes ter voco vocavi.*
- <sup>a</sup> This and 1187 are the first two lines of the *Antigone* of Euripides.

# ARISTOPHANES

- ΑΙΣ. μὰ τὸν Δῖ' οὐ δῆτ', οὐ μὲν οὖν ἐπαύσατο.  
 πῶς γάρ; ὅτε δὴ πρῶτον μὲν αὐτὸν γενόμενον  
 χειμῶνος ὄντος ἐξέθεσαν ἐν ὀστράκῳ, 1190  
 ἵνα μὴ ἵκτραφεῖς γένοιτο τοῦ πατρὸς φονεὺς·  
 εἴθ' ὥς Πόλυβον ἤρρησεν οἰδῶν τῷ πόδε·  
 ἔπειτα γραῦν ἔγημεν αὐτὸς ὦν νέος,  
 καὶ πρὸς γε τούτοις τὴν ἑαυτοῦ μητέρα·  
 εἴτ' ἐξετύφλωσεν αὐτόν.
- ΔΙ. εὐδαίμων ἄρ' ἦν, 1195  
 εἰ κάστρατῆγγσέν γε μετ' Ἑρασινίδου.
- ΕΤ. ληρεῖς· ἐγὼ δὲ τοὺς προλόγους καλῶς ποιῶ.
- ΑΙΣ. καὶ μὴν μὰ τὸν Δῖ' οὐ κατ' ἔπος γέ σου κνίσω  
 τὸ ῥῆμ' ἕκαστον, ἀλλὰ σὺν τοῖσιν θεοῖς  
 ἀπὸ ληκυθίου σου τοὺς προλόγους διαφθερῶ. 1200
- ΕΤ. ἀπὸ ληκυθίου σὺ τοὺς ἐμούς;
- ΑΙΣ. ἐνὸς μόνου.  
 ποιεῖς γὰρ οὕτως ὥστ' ἐναρμόττειν ἅπαν,  
 καὶ κωδάριον καὶ ληκυθιον καὶ θυλάκιον,  
 ἐν τοῖς ἱαμβείοισι. δείξω δ' αὐτίκα.
- ΕΤ. ἰδοῦ, σὺ δείξεις;
- ΑΙΣ. φημί.
- ΔΙ. καὶ δὴ χρὴ λέγειν. 1205
- ΕΤ. Αἴγυπτος, ὥς ὁ πλεῖστος ἔσπαρται λόγος,  
 ξὺν παισὶ πεντήκοντα ναυτίλῳ πλάτῃ  
 Ἄργος κατασχών
- ΑΙΣ. ληκυθιον ἀπώλεσεν.
- ΕΤ. τουτὶ τί ἦν τὸ ληκυθιον; οὐ κλαύσεται;
- ΔΙ. λέγ' ἕτερον αὐτῷ πρόλογον, ἵνα καὶ γνῶ πάλιν. 1210
- ΕΤ. Διόνυσος, ὃς θύρσοισι καὶ νεβρῶν δοραῖς

\* "Dionysus is alluding to the last words of Aeschylus, ἐξετύφλωσεν αὐτόν. 'There indeed he was lucky,' interprets Dionysus, 'if at least he was one of the colleagues of Erasinides.' For had

# THE FROGS, 1188-1211

AES. Not so, by Zeus ; he never ceased to be.  
 No sooner born, than they exposed the babe,  
 (And that in winter), in an earthen crock,  
 Lest he should grow a man, and slay his father.  
 Then with both ankles pierced and swoln, he limped  
 Away to Polybus : still young, he married  
 An ancient crone, and her his mother too.  
 Then scratched out both his eyes.

DI. Happy indeed  
 Had he been Erasinides's colleague !<sup>a</sup>

EU. Nonsense ; I say my prologues are firstrate.

AES. Nay then, by Zeus, no longer line by line  
 I'll maul your phrases : but with heaven to aid  
 I'll smash your prologues with a bottle of oil.

EU. You mine with a bottle of oil ?

AES. With only one.  
 You frame your prologues so that each and all  
 Fit in with a " bottle of oil," or " coverlet-skin,"  
 Or " reticule-bag." I'll prove it here, and now.

EU. You'll prove it ? You ?

AES. I will.

DI. Well then, begin.<sup>b</sup>

EU. *Aegyptus, sailing with his fifty sons,  
 As ancient legends mostly tell the tale,  
 Touching at Argos*

AES. Lost his bottle of oil.

EU. Hang it, what's that ? Confound that bottle of oil !

DI. Give him another : let him try again.

EU. *Bacchus, who, clad in fawnskins, leaps and bounds*

he been blind, he would not have joined the fleet (*cf.* 192); would not have won the battle of Arginusae; would not have fallen a victim, as Erasinides did, to the madness of the Athenian people": R.

<sup>b</sup> Six prologues are brought to the test, and in each, before the third line is concluded, the fatal tag *ληκύβιον ἀπώλεσεν* completes both the grammar and the metre.

# ARISTOPHANES

καθαπτὸς ἐν πεύκαισι Παρνασσὸν κάτα  
πηδᾶ χορεύων,

ΑΙΣ. ληκύθιον ἀπώλεσεν.

ΔΙ. οἷμοι πεπλήγμεθ' αὖθις ὑπὸ τῆς ληκύθου.

ΕΤ. ἀλλ' οὐδέν ἔσται πρᾶγμα· πρὸς γὰρ τουτονὶ 1215  
τὸν πρόλογον οὐχ ἔξει προσάψαι λήκυθον.  
οὐκ ἔστω ὅστις πάντ' ἀνὴρ εὐδαιμονεῖ·  
ἧ γὰρ πεφυκὼς ἐσθλὸς οὐκ ἔχει βίον,  
ἧ δυσγενῆς ὦν

ΑΙΣ. ληκύθιον ἀπώλεσεν.

ΔΙ. Εὐριπίδη,

ΕΤ. τί ἔστω;

ΔΙ. ὑφέσθαι μοι δοκεῖ· 1220

τὸ ληκύθιον γὰρ τοῦτο πνευσεῖται πολὺ.

ΕΤ. οὐδ' ἂν μὰ τὴν Δήμητρα φροντίσαιμι γε·  
νυνὶ γὰρ αὐτοῦ τοῦτό γ' ἐκκεκόςφεται.

ΔΙ. ἴθι δὴ λέγ' ἕτερον κατέχου τῆς ληκύθου.

ΕΤ. Σιδώνιον ποτ' ἄστυ Κάδμος ἐκλιπὼν 1225  
'Αγήνορος παῖς

ΑΙΣ. ληκύθιον ἀπώλεσεν.

ΔΙ. ὦ δαιμόνι' ἀνδρῶν, ἀποπρίω τὴν λήκυθον,  
ἵνα μὴ διακναίσῃ τοὺς προλόγους ἡμῶν.

ΕΤ. τὸ τί;  
ἐγὼ πρίωμαι τῷδ'·

ΔΙ. εἰ μὴ πείθῃ γ' ἐμοί.

ΕΤ. οὐ δῆτ', ἐπεὶ πολλοὺς προλόγους ἔχω λέγειν 1230  
ἢ οὗτος οὐχ ἔξει προσάψαι λήκυθον.  
Πέλοψ ὁ Ταντάλειος εἰς Πίσαν μολῶν  
θραῖσιν ἵπποις

ΑΙΣ. ληκύθιον ἀπώλεσεν.

ΔΙ. ὄρας, προσῆψεν αὖθις αὖ τὴν λήκυθον.

ἀλλ', ὦ γάθ', ἔτι καὶ νῦν ἀπόδος πάσῃ τέχνῃ· 1235



# ARISTOPHANES

- λήψει γὰρ ὀβολοῦ πάνυ καλήν τε κάγαθήν.  
 ΕΤ. μὰ τὸν Δι' οὐπω γ'· ἔτι γὰρ εἰσὶ μοι συχνοί.  
 Οἶνεύς ποτ' ἐκ γῆς
- ΑΙΣ. ληκύθιον ἀπώλεσεν.  
 ΕΤ. ἔασον εἰπεῖν πρῶθ' ὅλον με τὸν στίχον.  
 Οἶνεύς ποτ' ἐκ γῆς πολύμετρον λαβὼν στάχυν, 124  
 θύων ἀπαρχάς
- ΑΙΣ. ληκύθιον ἀπώλεσεν.  
 ΔΙ. μεταξὺ θύων; καὶ τίς αὖθ' ὑφέιλετο;  
 ΕΤ. ἔασον, ὦ τᾶν· πρὸς τοδὶ γὰρ εἰπάτω.  
 Ζεὺς, ὡς λέλεκται τῆς ἀληθείας ὕπο,  
 ΔΙ. ἀπολεῖ σ'· ἐρεῖ γάρ, ληκύθιον ἀπώλεσεν. 124½  
 τὸ ληκύθιον γὰρ τοῦτ' ἐπὶ τοῖς προλόγοισί σου  
 ὥσπερ τὰ σῦκ' ἐπὶ τοῖσιν ὀφθαλμοῖς ἔφν.  
 ἀλλ' ἐς τὰ μέλη πρὸς τῶν θεῶν αὐτοῦ τραποῦ.  
 ΕΤ. καὶ μὴν ἔχω γ' ὡς αὐτὸν ἀποδείξω κακὸν  
 μελοποιὸν ὄντα καὶ ποιοῦντα ταῦτ' ἀεὶ. 125
- ΧΟ. τί ποτε πρᾶγμα γενήσεται;  
 φροντίζειν γὰρ ἔγωγ' ἔχω,  
 τίν' ἄρα μέμψιν ἐποίσει  
 ἀνδρὶ τῷ πολὺ πλεῖστα δὴ  
 καὶ κάλλιστα μέλη ποιή- 125  
 σαντι τῶν ἔτι νυνί.  
 θαυμάζω γὰρ ἔγωγ' ὅπη  
 μέμψεται ποτε τοῦτον  
 τὸν βακχείον ἄνακτα,  
 καὶ δέδοιχ' ὑπὲρ αὐτοῦ. 126
- ΕΤ. πάνυ γε μέλη θαυμαστά· δείξει δὴ τάχα.  
 εἰς ἐν γὰρ αὐτοῦ πάντα τὰ μέλη ξυντεμῶ.

\* E. attacks the choral songs of Aeschylus as monotonous :  
 commence how they may his lines are constantly gliding into the  
 412

# THE FROGS, 1236-1262

- You'll get it for an obol, spick and span.  
 EU. Not yet, by Zeus ; I've plenty of prologues left.  
*Oeneus once reaping*  
 AES. Lost his bottle of oil.  
 EU. Pray let me finish one entire line first.  
*Oeneus once reaping an abundant harvest,*  
*Offering the firstfruits*  
 AES. Lost his bottle of oil.  
 DI. What, in the act of offering ? Fie ! Who stole it ?  
 EU. O don't keep bothering ! Let him try with this !  
*Zeus, as by Truth's own voice the tale is told,*  
 DI. No, he'll cut in with " Lost his bottle of oil ! "  
 Those bottles of oil on all your prologues seem  
 To gather and grow, like styes upon the eye.  
 Turn to his melodies now for goodness' sake.  
 EU. O I can easily show that he's a poor  
 Melody-maker ; makes them all alike.
- CHOR. What, O what will be done !  
 Strange to think that he dare  
 Blame the bard who has won,  
 More than all in our days,  
 Fame and praise for his lays,  
 Lays so many and fair.  
 Much I marvel to hear  
 What the charge he will bring  
 'Gainst our tragedy king ;  
 Yea for himself do I fear.

EU. Wonderful lays ! O yes, you'll see directly.  
 I'll cut down all his metrical strains to one.<sup>a</sup>

Homeric hexameter. Then he quotes five which are all identical with the last twelve syllables of such a line as τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς. The whole of the discussion on metres which follows is examined fully by R. in his Introduction.



# ARISTOPHANES

ΔΙ. καὶ μὴν λογιούμαι ταῦτα τῶν ψήφων λαβών.

(Διαύλιον. Προσαυλεῖ τις.)

ΕΥ. Φθιῶτ' Ἀχιλεῦ, τί ποτ' ἀνδροδάϊκτον ἀκούων,  
 ἰή, κόπον, οὐ πελάθεις ἐπ' ἄρωγάν; 1265  
 Ἑρμῆν μὲν πρόγονον τίομεν γένος οἱ περὶ λίμναν.  
 ἰή, κόπον, οὐ πελάθεις ἐπ' ἄρωγάν.

ΔΙ. δύο σοὶ κόπω, Αἰσχύλε, τούτω.

ΕΥ. κύδιסט' Ἀχαιῶν Ἀτρέως πολυκοίρανε μάνθανέ  
 μου παῖ. 1270  
 ἰή, κόπον, οὐ πελάθεις ἐπ' ἄρωγάν.

ΔΙ. τρίτος, Αἰσχύλε, σοὶ κόπος οὗτος.

ΕΥ. εὐφамεῖτε· μελισσονόμοι δόμον Ἀρτέμιδος πέλας  
 οἴγω. 1275  
 ἰή, κόπον, οὐ πελάθεις ἐπ' ἄρωγάν  
 κύριός εἰμι θροεῖν ὄδιον κράτος Αἴσιον ἀνδρῶν.  
 ἰή, κόπον, οὐ πελάθεις ἐπ' ἄρωγάν.

ΔΙ. ὦ Ζεῦ βασιλεῦ, τὸ χρῆμα τῶν κόπων ὅσον.

ἐγὼ μὲν οὖν εἰς τὸ βαλανεῖον βούλομαι·  
 ὑπὸ τῶν κόπων γὰρ τὸ νεφρὸν βουβωνιῶ. 1280

ΕΥ. μή, πρὶν γ' ἂν ἀκούσης χᾶτέραν στάσιν μελῶν  
 ἐκ τῶν κιθαρωδικῶν νόμων εἰργασμένην.

ΔΙ. ἴθι δὴ πέραινε, καὶ κόπον μὴ προστίθει.

ΕΥ. ὅπως Ἀχαιῶν δῖθρονον κράτος, Ἑλλάδος ἦβας. 1285  
 τὸ φλαττοθραττοφλαττόθρατ.

\* This, says the Scholiast, is from the *Myrmidons* of Aeschylus and probably 1265 followed it there where it makes sense (*ἀνδ. κόπον* = "a man-splitting blow"), though afterwards E. repeats it merely because it reproduces the metre  $\cup | \sim \cup | \sim \cup | \sim \cup$  | —  $\cup$  he is criticizing.

\* "As each successive line is brought within the *ἰή κόπον* metre, Dionysius reckons it a *κόπος* or blow for Aeschylus": R.

\* D. has got tired of the *ἰή κόπον* accompaniment, so E. gives 114

# THE FROGS, 1263-1286

DI. And I, I'll take some pebbles, and keep count.

*(A slight pause, during which the music of a flute is heard. The music continues to the end of line 1277 as an accompaniment to the recitative.)*

EU. Lord of Phthia, Achilles, *why hearing the voice of the hero-dividing*<sup>a</sup>

*Hah ! smiting ! approachest thou not to the rescue ?*

We, by the lake who abide, are adoring our ancestor  
*Hermes.*

*Hah ! smiting ! approachest thou not to the rescue ?*

DI. O Aeschylus, twice art thou smitten !<sup>b</sup>

EU. Harken to me, great king ; yea, harken *Atreides*,  
*thou noblest of all the Achaeans.*

*Hah ! smiting ! approachest thou not to the rescue ?*

DI. Thrice, Aeschylus, thrice art thou smitten !

EU. Hush ! the bee-wardens are here : they *will quickly*  
*the Temple of Artemis open.*

*Hah ! smiting ! approachest thou not to the rescue ?*

I will expound (for *I know it*) the omen the chieftains  
*encountered.*

*Hah ! smiting ! approachest thou not to the rescue ?*

DI. O Zeus and King, the terrible lot of smittings !

I'll to the bath : I'm very sure my kidneys  
Are quite inflamed and swoln with all these smittings.

EU. Wait till you've heard another batch of lays  
Culled from his lyre-accompanied melodies.

DI. Go on then, go : but no more smittings, please.<sup>c</sup>

EU. How the twin-throned powers of *Achaea*, the lords of  
*the mighty Hellenes.*<sup>d</sup>

O phlattothrattophlattothrat !

him one with the lyre (represented by *φλαττόθρατ*), and a slightly different variety of hexameter endings (see R.'s Introduction).

<sup>a</sup> Line 1285 is made up from Aesch. *Ag.* 108, 109, and 1289 from *Ag.* 111, 112.

# ARISTOPHANES

Σφίγγα δυσαμερίαν πρύτανιν κύνά πέμπει  
τὸ φλαττοθραττοφλαττόθρατ.

σὺν δορὶ καὶ χερὶ πράκτορι θούριος ὄρνις.

τὸ φλαττοθραττοφλαττόθρατ.

1290

κυρεῖν παρασχὼν ἱταμαῖς κυσὶν ἀεροφοίοις.

τὸ φλαττοθραττοφλαττόθρατ.

τὸ συγκλινές τ' ἐπ' Αἴαντι.

τὸ φλαττοθραττοφλαττόθρατ.

1291

ΔΙ. τί τὸ φλαττόθρατ τοῦτ' ἐστίν; ἐκ Μαραθῶνος, ἧ  
πόθεν συνέλεξας ἱμονιοστρόφου μέλη;

ΑΙΣ. ἀλλ' οὖν ἐγὼ μὲν ἐς τὸ καλὸν ἐκ τοῦ καλοῦ  
ἤνεγκον αὐθ', ἵνα μὴ τὸν αὐτὸν Φρυγίχῳ  
λειμῶνα Μουσῶν ἱερὸν ὀφθείην δρέπων.

1300

οὗτος δ' ἀπὸ πάντων μελοφορεῖ πορνωδικῶν,  
σκολίων Μελήτου, Καρικῶν αὐλημάτων,  
βρήνων, χορειῶν. τάχα δὲ δηλωθήσεται.

ἐνεγκάτω τις τὸ λύριον. καίτοι τί δεῖ

λύρας ἐπὶ τοῦτον; ποῦ 'στιν ἡ τοῖς ὀστράκοις

1305

αὕτη κροτοῦσα; δεῦρο Μοῦσ' Εὐριπίδου,

πρὸς ἡνπερ ἐπιτήδεια τάδ' ἐστ' ἄδειν μέλη.

ΔΙ. αὐτὴ ποθ' ἡ Μοῦσ' οὐκ ἐλεσβίαζεν, οὔ.

\* Clearly a compliment to the old *Μαραθωνομάχης*, whose "strains" might perhaps suggest the "cable-twister's" art, but were certainly heroic. The Scholiast curiously says that *φλατ* suggests *φλέως* a reed which grew in the marshes of Marathon, and, like hemp, may have been used to make cables.

# THE FROGS, 1287-1308

Sendeth *the Sphinx, the unchancy, the chieftainness*  
*bloodhound.*

O phlattothrattophlattotthrat !

Launcheth fierce with brand *and hand the avengers*  
*the terrible eagle.*

O phlattothrattophlattotthrat !

So for the *swift-winged hounds of the air he provided*  
*a booty.*

O phlattothrattophlattotthrat !

The throng down-bearing on Aias.

O phlattothrattophlattotthrat !

DI. Whence comes that phlattotthrat? From Marathon,<sup>a</sup> or  
Where picked you up these cable-twister's strains?

AES. From noblest source for noblest ends<sup>b</sup> I brought them,

Unwilling in the Muses' holy field

The self-same flowers as Phrynichus to cull.

But *he* from all things rotten draws his lays,<sup>c</sup>

From Carian flutings, catches of Meletus,<sup>d</sup>

Dance-music, dirges. You shall hear directly.

Bring me the lyre. Yet wherefore need a lyre

For songs like these? Where's she that bangs and  
jangles

Her castanets? Euripides's Muse,

Present yourself: <sup>e</sup> fit goddess for fit verse.

DI. The Muse herself can't be a wanton? No!

<sup>b</sup> *i.e.* from the epic of Homer to the Athenian drama.

<sup>c</sup> *μελοφορεῖ πορνιδικῶν* is R.'s suggestion for the impossible *μερ  
φέρει πορνιδίων* of MSS.

<sup>d</sup> A tragic poet, afterwards one of the accusers of Socrates, but who also seems to have written erotic *σκόλια*. The *Καρίων ἀλλήματα* are probably of the same type.

<sup>e</sup> "An actor enters, personating a flaunting harlot, and clashing oyster-shells together. Aeschylus hails him as the Muse of Euripides": R.

# ARISTOPHANES

ΑΙΣ. ἄλκύνες, αἶ παρ' ἀενάοις θαλάσ-  
σης κύμασι στωμύλλετε, 131  
τέγγουσαι νοτίοις πτερῶν  
ῥάνισι χροά δροσιζόμεναι.

αἶ θ' ὑπωρόφιοι κατὰ γωνίας  
εἰεικειεικλιίσσετε δακτύλοις φάλαγγες 132  
ἱστότονα πηνίσματα.

κερκίδος αἰδοῦ μελέτας.

ῶ' ὁ φίλανλος ἔπαλλε δελ-  
φὶς πρῶραις κυανεμβόλοις.

μαντεία καὶ σταδίους.

οἰνάνθας γάνος ἀμπέλου, 133  
βότρυος ἑλικά παυσίπονον.  
περίβαλλ', ὦ τέκνον, ὠλένας.  
ὄρᾳς τὸν πόδα τόνδ' ;

ΔΙ. ὄρῳ.

ΑΙΣ. τί δαί; τοῦτον ὄρᾳς;

ΔΙ. ὄρῳ.

ΑΙΣ. τοιαυτὶ μέντοι σὺ ποιῶν 134  
τολμᾷς τὰμὰ μέλη ψέγειν,  
ἀνὰ τὸ δωδεκαμήχανον  
Κυρήνης μελοποιῶν;

τὰ μὲν μέλη σου ταῦτα· βούλομαι δ' ἔτι

<sup>a</sup> "The lyrics of Euripides are now criticized as corrupting the noble simplicity of the ancient metres, by the introduction of affected novelties and dainty little devices, like the tricks of a harlot, ἀνὰ τὸ δωδεκαμήχανον Κυρήνης, as Aeschylus says below": R. How the quotations which follow offend metrical or other laws is obscure, but is fully discussed by R. in his Introduction.

## THE FROGS, 1309-1329

AES. Halcyons, who by the ever-rippling <sup>a</sup>  
Waves of the sea are babbling,  
Dewing your plumes with the drops that fall  
From wings in the salt spray dabbling.

Spiders, ever with twir-r-r-r-ling fingers  
Weaving the warp and the woof,  
Little, brittle, network, fretwork,  
Under the coigns of the roof.

The minstrel shuttle's care.

Where in the front of the dark-prowed ships  
Yarely the flute-loving dolphin skips.

Races here and oracles there.

And the joy of the young vines smiling,  
And the tendril of grapes, care-beguiling.  
O embrace me, my child, O embrace me.

(*To Dio.*) You see this foot? <sup>b</sup>

DI. I do.

AES. And this? <sup>c</sup>

DI. And that one too.

AES. (*to Eur.*) You, such stuff who compile,  
Dare my songs to upbraid;  
You, whose songs in the style  
Of Cyrene's embraces are made.<sup>d</sup>

So much for them: but still I'd like to show

<sup>b</sup> *i.e.* *περὶβαλλ'*, an anapaestic foot, whereas "the base of a glyconic line should be a spondee, and, in his indignation, Aeschylus advances his own foot": R.

<sup>c</sup> In this line Aeschylus plays up to D.'s joke, and points to his other real foot.

<sup>d</sup> *i.e.* are full of as many tricks as the courtesan Cyrene practises.

# ARISTOPHANES

- τὸν τῶν μονωδιῶν διεξελθεῖν τρόπον. 1330  
 ὦ Νυκτὸς κελαινοφαῆς  
 ὄρφνα, τίνα μοι  
 δύστανον ὄνειρον  
 πέμπεις ἐξ ἀφανοῦς,  
 Ἄϊδα πρόπολον,  
 ψυχὰν ἀψυχον ἔχοντα,  
 μελαίνας Νυκτὸς παῖδα, 1335  
 φρικώδη δεινὰν ὄψιν,  
 μελανονεκυείμενα,  
 φόνια φόνια δερκόμενον,  
 μεγάλους ὄνυχας ἔχοντα.  
 ἀλλὰ μοι, ἀμφίπολοι, λύχνον ἄψατε  
 κάλπισί τ' ἐκ ποταμῶν δρόσον ἄρατε, θέρμετε δ' ὕδωρ,  
 ὥς ἂν θεῖον ὄνειρον ἀποκλύσω. 1340  
 ἰὼ πόντιε δαῖμον,  
 τοῦτ' ἐκεῖν· ἰὼ ξύνοικοι,  
 τάδε τέρατα θεάσασθε.  
 τὸν ἄλεκτρυνόνα μου συναρπάσασα  
 φρούδη Γλύκη.  
 Νύμφαι ὀρεσσίγονοι,  
 ὦ Μανία, ξύλλαβε. 1345  
 ἐγὼ δ' ἂ τάλαινα προσέχουσ' ἔτυχον  
 ἐμαυτῆς ἔργοισι,  
 λίνου μεστὸν ἄτρακτον  
 εἰεἰεἰεἰεἰεἰλίσσουσα χεροῖν,  
 κλωστήρα ποιοῦσ', ὅπως  
 κνεφαῖος εἰς ἀγορὰν 1350

\* " Aeschylus now improvises a lyrical monologue, in the style and to a great extent in the very words of Euripides. It is a satire on the trivial incidents around which Euripides was accustomed

## THE FROGS, 1330-1350

The way in which your monodies are framed.

“ O darkly-light mysterious Night,<sup>a</sup>

What may this Vision mean,

Sent from the world unseen

With baleful omens rife ;

A thing of lifeless life,

A child of sable night,

A ghastly curdling sight,

In black funereal veils,

With murder, murder in its eyes,

And great enormous nails ?

Light ye the lanterns, my maidens,

and dipping your jugs in the stream,

Draw me the dew of the water,

and heat it to boiling and steam ;

So will I wash me away the ill effects of my dream.

God of the sea !

My dream's come true.<sup>b</sup>

Ho, lodgers, ho,

This portent view.

Glyce has vanished, carrying off my cock,

My cock that crew !

O Mania,<sup>c</sup> help ! O Oreads of the rock

Pursue ! pursue !

For I, poor girl, was working within,

Holding my distaff heavy and full,

Twir-r-r-r-rling my hand as the threads I spin,

Weaving an excellent bobbin of wool ;

Thinking ‘ To-morrow I’ll go to the fair,

to throw the grace and dignity of tragic diction. A poor spinning-girl has a bad dream, and when she wakes finds (1342) that Glyce has absconded with her cock ” : R.

<sup>b</sup> τοῦτ’ ἐκεῖνο = “ *this* then is what *that* (the dream) meant.”

<sup>c</sup> Another spinning-girl, but associated with the mountain-born Nymphs in the spirit of caricature.



# ARISTOPHANES

φέρουσ' ἀποδοίμαν·  
 ὁ δ' ἀνέπτατ' ἀνέπτατ' ἐς αἰθέρα  
 κουφοτάταις πτερύγων ἄκμαῖς·  
 ἐμοὶ δ' ἄχ' ἄχα κατέλιπε,  
 δάκρυα δάκρυνά τ' ἀπ' ὀμμάτων  
 ἔβαλον ἔβαλον ἅ τλάμων.

1355

ἀλλ', ὦ Κρήτες, Ἰδας τέκνα,  
 τὰ τόξα λαβόντες ἐπαμύνατε,  
 τὰ κῶλά τ' ἀμπάλλετε, κυ-  
 κλούμενοι τὴν οἰκίαν.

ἄμα δὲ Δίκτυνα παῖς

Ἄρτεμις καλὰ

τὰς κυνίσκας ἔχουσ' ἐλθέτω

1360

διὰ δόμων πανταχῇ.

σὺ δ', ὦ Διός, διπύρους ἀνέχουσα

λαμπάδας ὀξύτάτας χει-

ροῖν, Ἑκάτα, παράφηνον

ἐς Γλύκης, ὅπως ἂν

εἰσελθοῦσα φωράσω.

ΔΙ. πᾶυσασθον ἤδη τῶν μελῶν.

ΑΙΣ. κάμωιγ' ἄλις.

ἐπὶ τὸν σταθμὸν γὰρ αὐτὸν ἀγαγεῖν βούλομαι,

1365

ὅπερ ἐξελέγξει τὴν ποίησιν νῶν μόνον·

τὸ γὰρ βάρος νῶν βασανιεῖ τῶν ῥημάτων.

ΔΙ. ἴτε δευρό νυν, εἴπερ γε δεῖ καὶ τοῦτό με

ἄνδρῶν ποιητῶν τυροπωλῆσαι τέχνην.

ΧΘ. ἐπίπονοί γ' οἱ δεξιοί.

τόδε γὰρ ἕτερον αὖ τέρας

1370

νεοχμὸν, ἀτοπίας πλέων,

\* "Reduplications of this kind are everywhere found in Euripides : ἀτεκνον, ἀτεκνον, ἔλαβεν, ἔλαβεν, Ion 790" : R.

## THE FROGS, 1351-1372

In the dusk of the morn, and be selling it there.'  
But he to the blue upflew, upflew,  
On the lightliest tips of his wings outspread ;  
To me he bequeathed but woe, but woe,<sup>a</sup>  
And tears, sad tears, from my eyes o'erflow,  
Which I, the bereaved, must shed, must shed.  
O children of Ida, sons of Crete,  
Grasping your bows to the rescue come ;  
Twinkle about on your restless feet,  
Stand in a circle around her home.  
O Artemis, thou maid divine,  
Dictynna, huntress, fair to see,  
O bring that keen-nosed pack of thine,  
And hunt through all the house with me.  
O Hecate, with flameful brands,<sup>b</sup>  
O Zeus's daughter, arm thine hands,  
Those swiftest hands, both right and left ;  
Thy rays on Glyce's cottage throw  
That I serenely there may go,  
And search by moonlight for the theft."

DI. Enough of both your odes.

AES. Enough for me.

Now would I bring the fellow to the scales.  
That, that alone, shall test our poetry now,  
And prove whose words are weightiest, his or mine.

DI. Then both come hither, since I needs must weigh  
The art poetic like a pound of cheese.<sup>c</sup>

CHOR. O the labour these wits go through !  
O the wild, extravagant, new,  
Wonderful things they are going to do !

<sup>b</sup> " Hecate, as connected with the moon, is always described as carrying lights in her hands " : R.

<sup>c</sup> *Here a large balance is brought out and placed upon the stage.*

## ARISTOPHANES

ὁ τίς ἂν ἐπενόησεν ἄλλος;  
μὰ τόν, ἐγὼ μὲν οὐδ' ἂν εἴ τις  
ἔλεγέ μοι τῶν ἐπιτυχόντων,  
ἐπιθόμην, ἀλλ' ὥόμην ἂν  
αὐτὸν αὐτὰ ληρεῖν.

- ΔΙ. ἴθι νυν παρίστασθον παρὰ τῷ πλάστιγγ',  
ΑΙΣ. καὶ ΕΤ. ἰδοῦ.  
ΔΙ. καὶ λαβομένω τὸ ῥῆμ' ἐκάτερος εἶπατον,  
καὶ μὴ μεθῆσθον, πρὶν ἂν ἐγὼ σφῶν κοκκύσω.  
ΑΙΣ. καὶ ΕΤ. ἐχόμεθα.  
ΔΙ. τοῦτος νῦν λέγετον εἰς τὸν σταθμόν  
ΕΤ. εἴθ' ὦφελ' Ἀργοῦς μὴ διαπτάσθαι σκάφος.  
ΑΙΣ. Σπερχιεῖ ποταμὲ βουνόμοι τ' ἐπιστροφαί.  
ΔΙ. κόκκυ, μεθεῖτε· καὶ πολὺ γε κατωτέρω  
χωρεῖ τὸ τοῦδε.  
ΕΤ. καὶ τί ποτ' ἐστὶ ταῖτιον;  
ΔΙ. ὅτι εἰσέθηκε ποταμόν, ἐριοπωλικῶς  
ὑγρὸν ποιήσας τοῦτος ὥσπερ τάρια,  
σὺ δ' εἰσέθηκας τοῦτος ἐπτρωμένον.  
ΕΤ. ἀλλ' ἕτερον εἰπάτω τι κἀντιστησάτω.  
ΔΙ. λάβεσθε τοίνυν αὖθις.  
ΑΙΣ. καὶ ΕΤ. ἦν ἰδοῦ.  
ΔΙ. λέγε.  
ΕΤ. οὐκ ἔστι Πειθοῦς ἱερὸν ἄλλο πλὴν λόγος.  
ΑΙΣ. μόνος θεῶν γὰρ θάνατος οὐ δώρων ἐρᾷ.  
ΔΙ. μεθεῖτε μεθεῖτε· καὶ τὸ τοῦδε γ' αὖ ῥέπει·  
θάνατον γὰρ εἰσέθηκε βαρύτατον κακῶν.  
ΕΤ. ἐγὼ δὲ πειθῶ γ', ἔπος ἄριστ' εἰρημένον.  
ΔΙ. πειθῶ δὲ κοῦφόν ἐστι καὶ νοῦν οὐκ ἔχον.

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\* Each holds his own scale steady while he speaks his line into it.

# THE FROGS, 1373-1396

Who but they would ever have thought of it?  
 Why, if a man had happened to meet me  
 Out in the street, and intelligence brought of it,  
 I should have thought he was trying to cheat me;  
 Thought that his story was false and deceiving.  
 That were a tale I could never believe in.

DI. Each of you stand beside his scale.

AES. and EU. We're here.

DI. And grasp it firmly whilst ye speak your lines,<sup>a</sup>  
 And don't let go until I cry "Cuckoo."

AES. and EU. Ready!

DI. Now speak your lines into the scale.

EU. *O that the Argo had not winged her way—<sup>b</sup>*

AES. *River Spercheus, cattle-grazing haunts—*

DI. Cuckoo! let go. O look, by far the lowest  
 His scale sinks down.

EU. Why, how came that about?

DI. He threw a river in, like some wool-seller  
 Wetting his wool, to make it weigh the more.  
 But *you* threw in a light and winged word.

EU. Come, let him match another verse with mine.

DI. Each to his scale.

AES. and EU. We're ready.

DI. Speak your lines.

EU. *Persuasion's only shrine<sup>c</sup> is eloquent speech.*

AES. *Death loves not gifts, alone amongst the gods.*

DI. Let go, let go. Down goes his scale again.  
 He threw in Death, the heaviest ill of all.

EU. And I Persuasion, the most lovely word.

DI. A vain and empty sound, devoid of sense.

<sup>b</sup> The first line of the *Medea*. None of the other lines quoted is from an extant play.

<sup>c</sup> Peitho had an actual shrine at Athens.

# ARISTOPHANES

- ἀλλ' ἕτερον αὖ ζήτει τι τῶν βαρυστάθμων,  
ὃ τι σοι καθέλξει, καρτερόν τε καὶ μέγα.
- ΕΤ. φέρε ποῦ τοιοῦτο δῆτά μουστί; ποῦ;
- ΔΙ. φράσω·  
βέβληκ' Ἀχιλλεὺς δύο κύβω καὶ τέτταρα. 1400  
λέγοντ' ἄν, ὡς αὕτη 'στὶ λοιπὴ σφῶν στάσις.
- ΕΤ. σιδηροβριθές τ' ἔλαβε δεξιᾷ ξύλον.
- ΑΙΣ. ἐφ' ἄρματος γὰρ ἄρμα καὶ νεκρῷ νεκρός.
- ΔΙ. ἐξηπάτηκεν αὖ σέ καὶ νῦν.
- ΕΤ. τῷ τρόπῳ;
- ΔΙ. δὴ ἄρματ' εἰσήνεγκε καὶ νεκρῶ δύο, 1405  
οὓς οὐκ ἂν ἄραιντ' οὐδ' ἑκατὸν Αἰγύπτιοι.
- ΑΙΣ. καὶ μηκέτ' ἔμοιγε κατ' ἔπος, ἀλλ' ἐς τὸν σταθμὸν  
αὐτός, τὰ παιδί, ἡ γυνή, Κηφισοφῶν,  
ἐμβὰς καθήσθω συλλαβὼν τὰ βιβλία·  
ἐγὼ δὲ δὴ ἔπη τῶν ἐμῶν ἐρῶ μόνον. 1410
- ΔΙ. ἄνδρες φίλοι, καγὼ μὲν αὐτοὺς οὐ κρινῶ.  
οὐ γὰρ δι' ἐχθρας οὐδετέρῳ γενήσομαι.  
τὸν μὲν γὰρ ἡγοῦμαι σοφόν, τῷ δ' ἡδομαι.
- ΠΛΟΥΤΩΝ. οὐδὲν ἄρα πράξεις ὧν περ ἦλθες οὐνεκα;
- ΔΙ. ἔαν δὲ κρίνω;
- ΠΛ. τὸν ἕτερον λαβὼν ἄπει, 1415  
ὁπότερον ἂν κρίνης, ἢ ἔλθης μὴ μάτην.
- ΔΙ. εὐδαιμονοίης. φέρε, πύθεσθέ μου ταδί.  
ἐγὼ κατῆλθον ἐπὶ ποιητήν.
- ΕΤ. τοῦ χάριν;
- ΔΙ. ἢ ἡ πόλις σωθεῖσα τοὺς χοροὺς ἄγῃ.  
ὁπότερος οὖν ἂν τῇ πόλει παραινέσειν 1420

\* In his *Telephus* Euripides had introduced the Achaean heroes playing at dice, and the scene had been so jeered at that he suppressed it in a revised edition. So D. maliciously offers him a line from it.

# THE FROGS, 1397-1420

- Think of some heavier-weighted line of yours,  
To drag your scale down : something strong and big.
- EU. Where have I got one ? Where ? Let's see.
- DI. I'll tell you.  
" *Achilles threw two singles and a four.*"<sup>a</sup>  
Come, speak your lines : this is your last set-to.
- EU. *In his right hand he grasped an iron-clamped mace.*
- AES. *Chariot on chariot, corpse on corpse was hurled.*
- DI. There now ! again he has done you.
- EU. Done me ? How ?
- DI. He threw two chariots and two corpses in ;  
Five-score Egyptians<sup>b</sup> could not lift that weight.
- AES. No more of " line for line " ; let him—himself,  
His children, wife, Cephisophon—get in,  
With all his books collected in his arms,<sup>c</sup>  
Two lines of mine shall overweigh the lot.
- DI. Both are my friends ; I can't decide between them :  
I don't desire to be at odds with either :  
One is so clever, one delights me so.
- PLUTO. Then you'll effect nothing for which you came ?
- DI. And how, if I decide ?
- PL. Then take the winner ;  
So will your journey not be made in vain.
- DI. Heaven bless your Highness ! Listen, I came down  
After a poet.
- EU. To what end ?
- DI. That so  
The city, saved, may keep her choral games.<sup>d</sup>  
Now then, whichever of you two shall best

<sup>b</sup> Supposed to be good at carrying burdens ; cf. *Αλύππιος* *πλωθοφόρος* B. 1133.

<sup>c</sup> Cf. 943-4.

<sup>d</sup> The city needs Aeschylus not merely as a poet but as a counsellor in her extreme need, when she fears that her choruses may be silenced for ever ; cf. 1501, 1530, and see R.

# ARISTOPHANES

μέλλῃ τι χρηστόν, τοῦτον ἄξειω μοι δοκῶ.  
 πρῶτον μὲν οὖν περὶ Ἀλκιβιάδου τίν' ἔχeton  
 γνώμην ἐκάτερος; ἡ πόλις γὰρ δυστοκεῖ.

ΕΤ. ἔχει δὲ περὶ αὐτοῦ τίνα γνώμην;

ΔΙ. τίνα;

ποθεῖ μὲν, ἐχθαίρει δέ, βούλεται δ' ἔχειν. 142i  
 ἀλλ' ὅ τι νοεῖτον, εἶπατον τούτου πέρι.

ΕΤ. μισῶ πολίτην, ὅστις ὠφελεῖν πάτραν  
 βραδὺς πέφυκε, μεγάλα δὲ βλάπτειν ταχύς,  
 καὶ πόριμον αὐτῷ, τῇ πόλει δ' ἀμύχανον.

ΔΙ. εὖ γ', ὦ Πρόσειδον· σὺ δὲ τίνα γνώμην ἔχεις; 1430

ΑΙΣ. [οὐ χρὴ λέοντος σκύμνον ἐν πόλει τρέφειν.]  
 μάλιστα μὲν λέοντα μὴ ἔν πόλει τρέφειν,  
 ἣν δ' ἐκτραφῇ τις, τοῖς τρόποις ὑπηρετεῖν.

ΔΙ. νῆ τὸν Δία τὸν σωτῆρα, δυσκρίτως γ' ἔχω·  
 ὁ μὲν σοφῶς γὰρ εἶπεν, ὁ δ' ἕτερος σαφῶς.  
 ἀλλ' ἔτι μίαν γνώμην ἐκάτερος εἶπατον 143f  
 περὶ τῆς πόλεως ἦντιν' ἔχeton σωτηρίαν.

ΕΤ. [εἰ τις πτερώσας Κλεόκριτον Κινησίαν,  
 αἶροιεν αὖραι πελαγίαν ὑπὲρ πλάκα.

ΔΙ. γέλοιον ἂν φαίνοιτο· νοῦν δ' ἔχει τίνα;

ΕΤ. εἰ ναυμαχοῖεν, κατ' ἔχοντες ὀξείδας 1440  
 ραίνουσι ἐς τὰ βλέφαρα τῶν ἐναντίων.]  
 ἐγὼ μὲν οἶδα, καὶ θέλω φράζειν.

ΔΙ. λέγε.

ΕΤ. ὅταν τὰ νῦν ἄπιστα πίσθ' ἡγώμεθα,  
 τὰ δ' ὄντα πίστ' ἄπιστα.

ΔΙ. πῶς; οὐ μανθάνω.

<sup>a</sup> Now for the second time in exile and residing on his estate in the Chersonese.

<sup>b</sup> "Copied from the Φρουροί of Ion, where Helen says to Odysseus *σιγῇ μὲν, ἐχθαίρει δέ, βούλεται γε μὴν*": Schol.

# THE FROGS, 1421-1444

Advise the city, *he* shall come with me.  
And first of Alcibiades,<sup>a</sup> let each  
Say what he thinks ; the city travails sore.

EU. What does she think herself about him ?

DI. What ?

She loves, and hates, and longs to have him back.<sup>b</sup>  
But give me *your* advice about the man.

EU. I loathe a townsman who is slow to aid,  
And swift to hurt, his town : who ways and means  
Finds for himself, but finds not for the state.

DI. Poseidon, but that's smart ! (*To Aes.*) And what say  
*you* ?

AES. 'Twere best to rear no lion in the state :  
But having reared, 'tis best to humour him.<sup>c</sup>

DI. By Zeus the Saviour, still I can't decide.  
One is so clever, and so clear the other.  
But once again. Let each in turn declare  
What plan of safety for the state ye've got.

EU. [First with Cinesias wing Cleocritus,<sup>d</sup>  
Then zephyrs waft them o'er the watery plain.

DI. A funny sight, I own : but where's the sense ?

EU. If, when the fleets engage, they holding cruets  
Should rain down vinegar in the foemen's eyes,  
I know, and I can tell you.

DI. Tell away.

EU. When things, mistrusted now, shall trusted be,  
And trusted things, mistrusted.

DI. How ! I don't

<sup>a</sup> These lines are probably suggested by the famous parable of the lion's whelp, *Ag.* 717-32. Line 1431 may have crept in from the earlier version of the play ; so too with 1437-41, and 1452-3.

<sup>d</sup> A gawky, misshapen Athenian who looked like an ostrich (*B.* 877). Here the light and airy Cinesias (*B.* 1372-8) is to furnish him with wings.



# ARISTOPHANES

- ἀμαθέστερόν πως εἰπὲ καὶ σαφέστερον. 1444
- ΕΤ. εἰ τῶν πολιτῶν οἷσι νῦν πιστεύομεν,  
τούτοις ἀπιστήσαιμεν, οἷς δ' οὐ χρώμεθα,  
τούτοις χρησαίμεσθα, σωθείημεν ἄν.  
εἰ νῦν γε δυστυχοῦμεν ἐν τούτοις, πῶς  
τὰναντί' ἄν πράττοντες οὐ σωζοίμεθ' ἄν; 1450
- ΔΙ. εὖ γ', ὦ Παλάμηδες, ὦ σοφωτάτῃ φύσις.  
[ταυτὶ πότερ' αὐτὸς εὗρες ἢ Κηφισοφῶν;  
ΕΤ. ἐγὼ μόνος· τὰς δ' ὀξίδας Κηφισοφῶν.]
- ΔΙ. τί δαί; σὺ τί λέγεις;
- ΑΙΣ. τὴν πόλιν νῦν μοι φράσον  
πρῶτον, τίσι χρῆται· πότερα τοῖς χρηστοῖς;  
ΔΙ. πόθεν; 1455
- μισεῖ κάκιστα.
- ΑΙΣ. τοῖς πονηροῖς δ' ἡδεται;
- ΔΙ. οὐ δῆτ' ἐκείνῃ γ', ἀλλὰ χρῆται πρὸς βίαν.
- ΑΙΣ. πῶς οὖν τις ἄν σώσειε τοιαύτην πόλιν,  
ἢ μήτε χλαῖνα μήτε σισύρα συμφέρει;
- ΔΙ. εὗρισκε νῆ Δί', εἶπερ ἀναδύσει πάλιν. 1460
- ΑΙΣ. ἐκεῖ φράσαιμ' ἄν· ἐνθαδὶ δ' οὐ βούλομαι.
- ΔΙ. μὴ δῆτα σὺ γ', ἀλλ' ἐνθένδ' ἀνίει τὰγαθά.
- ΑΙΣ. τὴν γῆν ὅταν νομίσωσι τὴν τῶν πολεμίων  
εἶναι σφετέραν, τὴν δὲ σφετέραν τῶν πολεμίων,  
πόρον δὲ τὰς ναῦς, ἀπορίαν δὲ τὸν πόρον. 1465
- ΔΙ. εὖ, πλήν γ' ὁ δικαστὴς αὐτὰ καταπίνει μόνος.
- ΠΛ. κρίνοις ἄν.
- ΔΙ. αὕτη σφῶν κρίσις γενήσεται.  
αἰρήσομαι γὰρ ὅνπερ ἡ ψυχὴ θέλει.
- ΕΤ. μεμνημένος νυν τῶν θεῶν, οὓς ὤμοσας,

<sup>a</sup> A rival of Odysseus in craft; said to have invented dice and many other things. E. gave his name to one of his plays.

# THE FROGS, 1445-1469

- Quite comprehend. Be clear, and not so clever.
- EU. If we mistrust those citizens of ours  
Whom now we trust, and those employ whom now  
We don't employ, the city will be saved.  
If on our present tack we fail, we surely  
Shall find salvation in the opposite course.
- DI. Good, O Palamedes <sup>a</sup>! Good, you genius you.  
[Is this *your* cleverness or Cephisophon's?
- EU. This is my own : the cruel-plan was his.]
- DI. (to *Aes.*) Now, you.
- AES. But tell me whom the city uses.  
The good and useful?
- DI. What are you dreaming of?  
She hates and loathes them.
- AES. Does she love the bad?
- DI. Not love them, no : she uses them perforce.
- AES. How can one save a city such as this,  
Whom neither frieze nor woollen tunic suits? <sup>b</sup>
- DI. O, if to earth you rise, find out some way.
- AES. There will I speak : I cannot answer here.
- DI. Nay, nay ; send up your guerdon from below.
- AES. When they shall count the enemy's soil their own,  
And theirs the enemy's : when they know that ships  
Are their true wealth, their so-called wealth delusion.<sup>c</sup>
- DI. Aye, but the justices suck that down, you know.<sup>d</sup>
- PL. Now then, decide.
- DI. I will ; and thus I'll do it.  
I'll choose the man in whom my soul delights.
- EU. O, recollect the gods by whom you swore

<sup>b</sup> "A proverbial saying about people who are satisfied neither with one alternative nor yet with the other" : R.

<sup>c</sup> The same counsel that Pericles gave at the commencement of the war ; cf. Thuc. i. 140-4. Attica may be ravaged, but with her fleet mistress of the sea Athens possesses everything.

<sup>d</sup> i.e. the dicasts consume all the revenue ; but cf. W. 660-5.

# ARISTOPHANES

- ἥ μὴν ἀπάξειν μ' οἴκαδ', αἶροῦ τοὺς φίλους. 1470  
 ΔΙ. ἡ γλῶττ' ὁμώμοκ', Αἰσχύλον δ' αἰρήσομαι.  
 ΕΤ. τί δέδρακας, ὦ μαρώτατ' ἀνθρώπων;  
 ΔΙ. ἐγώ;  
 ἔκρινα νικᾶν Αἰσχύλον. τῇ γὰρ οὐ;  
 ΕΤ. αἰσχιστον ἔργον προσβλέπεις μ' εἰργασμένος;  
 ΔΙ. τί δ' αἰσχρόν, ἦν μὴ τοῖς θεωμένοις δοκῇ; 1475  
 ΕΤ. ὦ σχέτλιε, περιόψει με δὴ τεθνηκότα;  
 ΔΙ. τίς οἶδεν εἰ τὸ ζῆν μὲν ἔστι κατθανεῖν,  
 τὸ πνεῖν δὲ δειπνεῖν, τὸ δὲ καθεύδειν κώδιον;  
 ΠΑ. χωρεῖτε τοίνυν, ὦ Διόνυσ', εἴσω.  
 ΔΙ. τί δαί;  
 ΠΑ. ὦα ξενίσωμεν σφῶ πρὶν ἀποπλεῖν.  
 ΔΙ. εὖ λέγεις 1480  
 νῆ τὸν Δι'. οὐ γὰρ ἄχθομαι τῷ πράγματι.
- ΧΘ. μακάριός γ' ἀνὴρ ἔχων  
 ξύνεσιν ἡκριβωμένην.  
 πάρα δὲ πολλοῖσιν μαθεῖν.  
 ὅδε γὰρ εὖ φρονεῖν δοκήσας 1485  
 πάλιν ἀπεισιν οἴκαδ' αὖ,  
 ἐπ' ἀγαθῷ μὲν τοῖς πολίταις,  
 ἐπ' ἀγαθῷ δὲ τοῖς ἑαυτοῦ  
 συγγενέσι τε καὶ φίλοισι,  
 διὰ τὸ συνετὸς εἶναι. 1490  
 χαρίεν οὖν μὴ Σωκράτει  
 παρακαθήμενον λαλεῖν,

<sup>a</sup> Cf. 101 n.

<sup>b</sup> Another parody of Euripides. The line τί δ' αἰσχρόν, ἦν μὴ τοῖσι χρωμένοις δοκῇ; "what's wrong if they who do it think not so?" occurs in his *Aeolus*, which deals with the union of a brother and sister.

<sup>c</sup> Cf. two fragments of E., one from the *Polyeides*: τίς οἶδεν εἰ τὸ  
 432

# THE FROGS, 1470-1492

You'd take me home again ; and choose your friends.

DI. 'Twas my tongue swore ; my choice is—Aeschylus.<sup>a</sup>

EU. Hah ! what have you done ?

DI. Done ? Given the victor's prize  
To Aeschylus ; why not ?

EU. And do you dare  
Look in my face, after that shameful deed ?

DI. What's shameful, if the audience think not so ?<sup>b</sup>

EU. Have you no heart ? Wretch, would you leave me  
dead ?

DI. Who knows if death be life, and life be death,<sup>c</sup>  
And breath be mutton broth, and sleep a sheepskin ?

PL. Now, Dionysus, come ye in,

DI. What for ?

PL. And sup before ye<sup>d</sup> go.

DI. A bright idea.

I'faith, I'm nowise indisposed for that.

CHOR. Blest the man who possesses a  
Keen intelligent mind.  
This full often we find.  
He, the bard of renown,  
Now to earth reascends,  
Goes, a joy to his town,  
Goes, a joy to his friends,  
Just because he possesses a  
Keen intelligent mind.  
RIGHT it is and befitting,  
Not, by Socrates sitting,  
Idle talk to pursue,

ζῆν μὲν ἐστὶ καθανεῖν, | τὸ καθανεῖν δὲ ζῆν κάτω νομίζεται ; the other  
from the *Phrixus*: τίς δ' οἶδεν εἰ ζῆν τοῦθ' ὁ κέκληται θανεῖν, | τὸ ζῆν  
δὲ θνήσκειν ἐστὶ ;

<sup>a</sup> σφῶ "you two." . . . D. and Aeschylus, who are to be  
entertained before leaving for the upper world.

# ARISTOPHANES

ἀποβαλόντα μουσικήν,  
τά τε μέγιστα παραλιπόντα  
τῆς τραγωδικῆς τέχνης. 1495  
τό δ' ἐπὶ σεμνοῖσιν λόγοισι  
καὶ σκαριφησμοῖσι λήρων  
διατριβὴν ἄργον ποιείσθαι,  
παραφρονοῦντος ἀνδρός.

ΠΛ. ἄγε δὴ χαίρων, Αἰσχύλε, χώρει,  
καὶ σῶζε πόλιν τὴν ἡμετέραν  
γνώμαις ἀγαθαῖς, καὶ παίδευσον  
τοὺς ἀνοήτους· πολλοὶ δ' εἰσὶν·  
καὶ δὸς τουτὶ Κλεοφῶντι φέρων,  
καὶ τουτὶ τοῖσι πορισταῖς 1505  
Μύρμηκί θ' ὁμοῦ καὶ Νικομάχῃ·  
τόδε δ' Ἀρχερόμῳ·  
καὶ φράζ' αὐτοῖς ταχέως ἤκειν  
ὥς ἐμέ δευρὶ καὶ μὴ μέλλειν·  
κἂν μὴ ταχέως ἤκωσιν, ἐγὼ 1510  
νῆ τὸν Ἀπόλλω στίξας αὐτοὺς  
καὶ συμποδίσας  
μετ' Ἀδειμάντου τοῦ Λευκολόφου  
κατὰ γῆς ταχέως ἀποπέμψω.

ΑΙΣ. ταῦτα ποιήσω· σὺ δὲ τὸν θάκον 1515  
τὸν ἐμὸν παράδος Σοφοκλεῖ τηρεῖν,  
καὶ διασώζεις, ἦν ἄρ' ἐγὼ ποτε  
δεῦρ' ἀφίκωμαι. τοῦτον γὰρ ἐγὼ  
σοφία κρίνω δεύτερον εἶναι.  
μέμνησο δ' ὅπως ὁ πανοῦργος ἀνὴρ 1520  
καὶ ψευδολόγος καὶ βωμολόχος

<sup>a</sup> *Re-enter Pluto and Aeschylus.*

<sup>b</sup> *Handing him a rope.*

## THE FROGS, 1493-1521

Stripping tragedy-art of  
All things noble and true.  
Surely the mind to school  
Fine-drawn quibbles to seek,  
Fine-set phrases to speak,  
Is but the part of a fool !

- PL.<sup>a</sup> Farewell then, Aeschylus, great and wise,  
Go, save our state by the maxims rare  
Of thy noble thought ; and the fools chastise,  
For many a fool dwells there.  
And *this*<sup>b</sup> to Cleophon give, my friend,  
And *this* to the revenue-raising crew,  
Nicomachus, Myrmex, next I send,  
And *this* to Archenomus too.<sup>c</sup>  
And bid them all that without delay,  
To my realm of the dead they hasten away.  
For if they loiter above, I swear  
I'll come myself and arrest them there.  
And branded and fettered the slaves shall go  
With the vilest rascal in all the town,  
Adeimantus,<sup>d</sup> son of Leucolophus, down,  
Down, down to the darkness below.
- AES. I take the mission. This chair of mine  
Meanwhile to Sophocles here commit,  
(For I count him next in our craft divine,)  
Till I come once more by thy side to sit.  
But as for that rascally scoundrel there,  
That low buffoon, that worker of ill,

Evidently officials guilty of embezzlement in collecting the revenue.

<sup>a</sup> Why he is included here is not known, but he is " the Athenian commander who was credited with having, a few months later, on the fatal day of Aegospotami, betrayed to Lysander the entire Athenian fleet " : R.

# ARISTOPHANES

μηδέποτ' εἰς τὸν θᾶκον τὸν ἐμὸν  
μηδ' ἄκων ἐγκαθεδεῖται.

ΠΑ. φαίνετε τοίνυν ὑμεῖς τούτῳ  
λαμπάδας ἱεράς, χάμα προπέμπετε  
τοῖσιν τούτου τοῦτον μέλεσιν  
καὶ μολπαῖσιν κελαδοῦντες.

1525

ΧΟ. πρῶτα μὲν εὐδοίαν ἀγαθὴν ἀπιόντι ποιητῇ  
ἐς φάος ὀρнуμένῳ δότε, δαίμονες οἱ κατὰ γαίας,  
τῇ τε πόλει μεγάλων ἀγαθῶν ἀγαθὰς ἐπινοίας. 1530  
πάγχυ γὰρ ἐκ μεγάλων ἀχέων παυσαίμεθ' ἂν οὕτως  
ἀργαλέων τ' ἐν ὅπλοις ξυνόδων. Κλεοφῶν δὲ  
μαχέσθω  
καῖλλος ὁ βουλόμενος τούτων πατρίοις ἐν ἀρούραις.

---

\* "On two distinct occasions the evil genius of Athens, persuading her to reject a peace which was her only hope of salvation: first, after the brilliant success of Alcibiades at Cyzicus (Diod. Sic. xiii. 53), and again after the more important victory of Arginusæ (Aristotle's *Polity of Athens*, chap. xxxiv.), when the Lacedæmonians made overtures to Athens for the conclusion of a general peace on the *ut possidetis* principle": R.

## THE FROGS, 1522-1533

O let him not sit in my vacant chair,  
Not even against his will.

PL. (*to the Chor.*) Escort him up with your mystic throngs,  
While the holy torches quiver and blaze.  
Escort him up with his own sweet songs,  
And his noble festival lays.

CHOR. First, as the poet triumphant  
  is passing away to the light,  
Grant him success on his journey,  
  ye powers that are ruling below.  
Grant that he find for the city  
  good counsels to guide her aright ;  
So we at last shall be freed  
  from the anguish, the fear, and the woe,  
Freed from the onsets of war.  
  Let Cleophon <sup>a</sup> now and his band  
Battle, if battle they must,  
  far away in their own fatherland.





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